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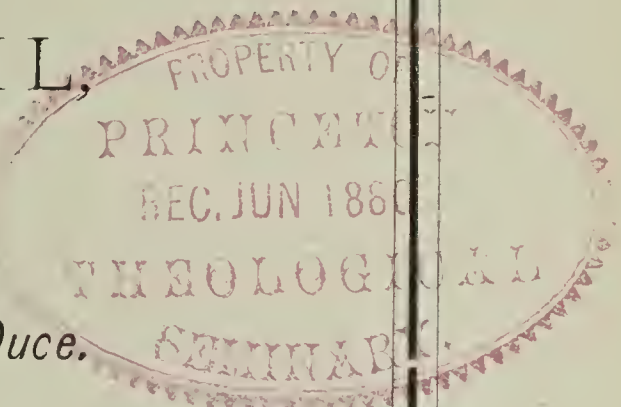
VOL. II.

No. 2.

THE  
MISSIONARY REVIEW.

MARCH-APRIL,  
1879.

*Nil Desperandum, Christo sub Duce.*



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# THE MISSIONARY REVIEW.

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VOL. II.

MARCH—APRIL, 1879.

NO. 2.

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## I.--INTRODUCTION OF CHRISTIANITY INTO INDIA.

[Resumed from page 5.]

BY REV. SAMUEL HUTCHINGS, ORANGE, N. J., TEN YEARS A MISSIONARY IN INDIA.

## III.—MODERN MISSIONS.

### FIRST AMERICAN MISSIONARIES TO INDIA.

THE first missionaries to India from America were Hall, Judson, Newell, Nott and Rice, sent out by the American Board in 1812. Judson and Newell reached Calcutta in June of that year. The charter of the East India Company was about to be renewed, and for five years the controversy had been raging in England, between the friends and enemies of missions, as to whether the directors of the company should be allowed for another twenty years to exclude the Gospel and education from India. It was during the height of this controversy that Judson and his colleagues arrived. As in the case of the Baptist missionaries, the East India Company would not allow them to remain in any part of their territory, and they were ordered by the Governor-General to return in the ship that brought them, and informed that the vessel should not depart without them. Great sympathy for them was felt by Christians in Calcutta and Serampore, and earnest prayer offered to God, as well as petitions presented to the Government to permit them to remain. After a while the order was modified, so as to allow them to go to any place outside the jurisdiction of the company, provided they went at once. Hearing that the

Governor of the Isle of France was favorable to missions, and desired that a mission should be established there and in Madagascar, Mr. and Mrs. Newell sailed, expecting soon to be followed by Mr. and Mrs. Judson, and, after a tedious and perilous voyage, reached the Isle of France, or Mauritius. Here Mrs. Newell soon died. Hall, Nott and Rice arrived at Calcutta four days after Mr. Newell had left. Judson and Rice went on board of a vessel bound for the Isle of France, at midnight, and reached Port Louis the day after Mrs. Newell's death. They soon severed their connection with the American Board, having changed their views regarding baptism. Mr. Judson went to Burmah, and Mr. Rice returned home. Hall and Nott, summoned to the police office, were ordered to return to America. They escaped to Bombay, having secretly left through the connivance of English residents. But a peremptory despatch from the Supreme Government was received by the Governor of Bombay, Sir Evan Napier, to send them immediately to England. A request for permission to go to Ceylon being refused, they departed secretly. Learning soon after sailing that the vessel was not bound for Ceylon, but Quilon, on the coast, they landed at Cochin, where they were kindly received by the magistrate, who, however, soon received orders from Bombay to have them returned there by the first opportunity. Censured by the Governor for their private departure, they were confined ten days to the vessel after their arrival, and then, being brought to the police office, required to sign a bond in the sum of \$2000 not to leave without permission. This they refused to do, or even to promise to remain till Monday. After unsuccessful efforts in their behalf, being informed that they must leave for England in a vessel which would sail in two days, they sent an earnest appeal to the Governor.\* To this appeal they received official notice that the Gov-

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[\* NOTE.—As the incidents here narrated had their influence in opening British India to the Gospel, it may be well to mention some points a little more in detail. Tracy, in his *History of the American Board* (page 44), says the Governor of Bombay had ordered the missionaries to leave on the ship *Caarmarthen*, about to sail for England, and the only possibility of avoiding this was to leave privately, as they did “after serious and prayerful consideration.” Their determination was to depart, without the knowledge of the Government, to some place not under the company's jurisdiction. But one officer, Lieut. John Wade, knew their

ernor would await further instructions from Calcutta. The news having soon been received that, in the new charter of the company, the exclusive policy with regard to missionaries was abandoned, an official note from the secretary informed them that they might remain.

It seemed necessary to give this detail, partly because many of this generation are not familiar with the facts, and partly to help us see the wonderful change which has taken place in regard to missions in India.

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purpose. He had been converted under their preaching and influence, and in this emergency, volunteering his aid, he engaged passage for them on a native vessel, gave them his own servant, and went with them in a boat to see them safe on board. While in India, we were told by parties who claimed to have got their information from Lieut. Wade, that one pious lady, the wife of an English officer high in authority, was also privy to the arrangement, and sent the missionaries out of Bombay in her own carriage, to the point where the boat was waiting for them; and also that it was Gordon Hall's wish and purpose to reach the territory of some native prince entirely beyond British jurisdiction.

The providential result of their flight, emphasized by the said parties and confirmed by the historical record, is that though the missionaries were intercepted at Cochin and brought back to Bombay, the Caarmarthen had meantime sailed, and the Governor was obliged to wait for another ship before he could send them away. The time thus gained, more than two months, was of immense value in giving opportunity for Christian public sentiment to make itself felt both in England and India, for modifying the conditions of the East India Company's charter, and also an opportunity for Gordon Hall to pen his appeal to Sir Evan Napier, which he did under the pressure of a new order from the Governor to go on board of another ship then about to sail. The moral courage and manly Christian firmness of the missionaries are manifest in their refusal to sign the bond proposed by the Governor, and shine out no less distinctly in every paragraph of the thrilling appeal they made to His Excellency. This appeal deserves a prominent place in every sketch of early Protestant missions in India, and we feel sure our readers will thank us for placing before them the following paragraphs of it, viz.:

APPEAL OF GORDON HALL TO THE GOVERNOR OF BOMBAY.

“ We would solemnly appeal to your Excellency's conscience, and ask, does not your Excellency believe that it is the will of Christ that His Gospel be preached to

It is not the design of this article to give a minute account of the progress of missions in India, (a volume would be necessary for this,) but only to notice some of the circumstances attending their origin, and present a general view of their success.

The renewed charter of the East India Company in 1813, having removed all restrictions to the evangelization of India, Christians in England and America were not slow to enter the field. The first mission of the American Board in India, as we have seen, was at Bombay. At its five stations a band of more than fifty missionaries and assistant missionaries have been devoted to the preaching of the gospel and the education of the youth. Several Brahmins have embraced the Christian faith, and have been efficient helpers. The seminary at Ahmednugger was very successful. Mr. Nott being unable to endure the climate returned home in 1815. A press was obtained from Calcutta

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these heathens? Do you not believe that we have given credible testimony that we are ministers of Christ, and have come to this country to preach His Gospel? And would not prohibiting us from preaching to the heathen here be a known resistance to His will? And if your Excellency finally exerts civil authority to compel us from this heathen land, what can it be but a decided opposition to the spread of the Gospel among those immortal beings whom God has placed under your Excellency's government? What can it be but a fresh instance of that persecution against the Church of Christ, and that opposition to the prevalence of true religion, which have so often provoked the indignation of God, and stamped with sin and guilt the history of every age? Can you, Right Honorable Sir, make it appear to be otherwise to your own conscience; to that Christian public who must be judges in this case; but, especially, can you justify such an exercise of power to your God and final Judge?

“Your Excellency has been pleased to say it is your duty to send us to England, because you have received positive orders from the Supreme Government to do so. But, Right Honorable Sir, is not this advancing a principle which, if correct, would reprieve from the long-recorded decision of Heaven all the sanguinary persecutors who executed the horrid decrees of Herod, Nero and Trajan, who made themselves drunk with blood of the martyrs of Jesus, and who, as God has declared, shall have blood to drink, for they are worthy? These persecutors destroyed the saints of the Most High. They were positively ordered to do so by superior authority; but for doing so have they not been sentenced to eternal death? But were they not perfectly innocent, if your Excellency reasons correctly in saying it is your duty to send us away because you are ordered to do so by superior authority? The persecutors of the saints might have reasoned in the same way, and said it was their duty to destroy the disciples of Jesus, because they were ordered to do so by superior authority.

“Your Excellency knows perfectly well that whenever human commands run counter to the Divine commands, they cease to be obligatory, and that no man can

before the close of the first year. The first hopeful convert was a Mussulman, Kader Yar Khan, from Hyderabad, who had come to Bombay to receive instruction in the Christian religion. He performed several tours on the continent with tracts and books. He afterwards wrote that through his labors five persons in Hyderabad and five in Secunderabad had avowed their belief in Christianity. In 1821, Mr. Bardwell, from ill-health, was obliged to return to America. In the same year Mr. Newell died of cholera. In 1822, a house was erected for public worship at Bombay, the "first Protestant place of worship, designed for natives, in the vast region from Cape Comorin to the Russian empire, and from India to the Mediterranean."

In 1826 Mr. Hall made a tour with two Christian lads to the Continent. At two populous and celebrated places he found the people in great terror on account of the appearance of the cholera. At Nasik

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aid in the execution or support of such counter-commands without aiming violence at the authority of Heaven.

"We most earnestly entreat you not to send us away from these heathens. We entreat you by the high probability that an official permission from the Supreme Government for us to remain here will shortly be received, and that something more general and to the same effect will soon arrive from England. We entreat you by the time and money already expended on our mission, and by the Christian hopes and prayers attending it, not utterly to defeat its pious object by sending us from the country. We entreat you by the spiritual miseries of the heathen, who are daily perishing before your eyes and under your Excellency's government, not to prevent us from preaching Christ to them. We entreat you by the blood of Jesus, which He shed to redeem them. As ministers of Him who has all power in Heaven and on earth, and who, with his farewell and ascending voice, commanded his ministers to *go and teach all nations*, we entreat you not to prohibit us from teaching these heathens. By all the principles of our holy religion, by which you hope to be saved, we entreat you not to hinder us from preaching this same religion to these perishing idolators. By all the solemnities of the judgment day, when your Excellency must meet your heathen subjects before God's tribunal, we entreat you not to hinder us from preaching to them that Gospel which is able to prepare them as well as you for that awful day.

"By all the dread of being found on the catalogue of those who persecute the Church of God and resist the salvation of men, we entreat your Excellency not to oppose the prayers and efforts of the church by sending back those whom the church has sent forth in the name of the Lord to preach his Gospel among the heathen; and we earnestly beseech Almighty God to prevent such an act, and now and ever to guide your Excellency in that way which shall be most pleasing in His sight.

"But should your Excellency finally disregard the considerations we have presented—should we be compelled to leave this land—we can only say: Adieu, till we meet you, face to face, at God's tribunal."—*Ed. M. R.*]

more than two hundred died on the day he arrived. He preached to the multitudes and gave medicine to the sick till his supply was nearly exhausted, and then started for Bombay. On his return-journey he put up at a heathen temple for the night, and spreading his mat in the veranda, lay down to sleep. He called up the lads at four in the morning, and was suddenly seized with cholera. He told his attendants that he should not recover, that he should soon be with Christ, and exhorted them and the natives standing around to forsake their idols, and prayed earnestly for his wife, children, missionary brethren and the heathen. Then repeating thrice, "Glory to Thee, O God," he expired. The two lads laid him, shrouded and coffinless, in the grave. He had been sick but eight hours, and died at the age of forty-one. In 1831, a legacy of \$3500 was bequeathed by an English resident at Bombay, for the support of public worship in connection with the American mission. For the support of girls' schools liberal donations were made by the Governor and English residents. In 1831 Mr. and Mrs. Hervey died of cholera.

In 1847 the entire Bible was published in the Mahratta language, spoken by some twelve millions of people.

#### CEYLON MISSION.

The second mission of the American Board in India was in Ceylon. Messrs. Poor, Meigs, Warren and Richards reached Columbo, March 22d, 1816, and commenced the mission in Jaffna. This province had been nominally missionary ground for more than three centuries, first, by the Roman Catholics, then by the Dutch, then by the English. The Portuguese had divided the district into thirty-seven parishes, erected spacious churches, employed numerous priests, and, it is said on good authority, baptized almost the entire population, including even the Brahmins.

About the middle of the sixteenth century the Dutch siezed all the Portuguese possessions in Ceylon, and established the Reformed Church of Holland. The Dutch mission was connected with the Government, and was a failure. The Governor of Ceylon declared that only those natives would receive employment from the Government who signed the Helvetic confession. But little religious instruction was required for admission to the church. The converts, five years after the con-



quest, numbered 65,000, and twenty years later, 180,000. "At the close of their ministrations," says Mr. Tennant, "the clergy of the Church of Holland left behind a superstructure of Christianity, prodigious in its outward dimensions, but so unsound internally as to be distrusted even by those who had been instrumental in its erection; and so unsubstantial, that it has long since disappeared almost from the memory of the natives of Ceylon."

After the English obtained possession, in 1802, the number of nominal Christians rapidly declined, as the holding of Government offices did not depend on a profession of Christianity. The Government did but little to enlighten the people. At that time the Protestant Christians in Jaffna were reckoned at 136,000, but four years later the only missionaries in the district were Romanists from the College of Goa; and Dr. Buchanan says the Protestant religion was extinct in 1806. The superficial presentation of the doctrines of the Gospel, the little attention given to education, the tolerance of caste in the churches, the inability of the Dutch ministers to preach in the vernacular language, and the profession of Christianity not being required for holding Government offices, go far to account for the rapid decline of Christianity after the departure of the Dutch.

It was in such soil that the American Mission was established in 1816. It was reinforced in 1819, by Messrs. Winslow, Spaulding, Scudder and Woodward, with their wives. Mr. Garrett, a printer, arrived in 1820, but Governor Barnes informed the mission that no more American missionaries would be allowed in Ceylon, and that Mr. Garrett must leave the island in three months. Appeals were vain. This decision was afterward confirmed by the Home Government, and remained in force until 1832. There being a call for a printer in Bombay, Mr. Garrett went thither. At this time the mission projected a college, but the government forbade it, unless it were under teachers sent from England. So the funds subscribed were, with consent of the donors, devoted to the central boarding-school or seminary at Batticotta, and the principal building was named Ottley Hall, in honor of Sir Richard Ottley, Associate Justice of Ceylon, who had shown a great interest in the mission.

In 1832, Gov. Barnes was succeeded by Sir R. W. Horton, and soon official leave was granted for missionaries from America to join the

mission. In 1833 seven missionaries and their wives were sent to reinforce the mission. From the Batticotta Seminary have gone forth many young men to become teachers and catechists, or have entered Government service. Many girls educated at the Oodooville Boarding-school have become the wives of teachers, catechists and native preachers, and many have themselves become teachers.

There have been repeated powerful revivals in these two institutions, as well as conversions in the village schools.

In 1850 the Governor visited the American Mission, and published the following notice of his visit :

“His Excellency cannot omit to dwell with peculiar satisfaction on the pleasure afforded him by his personal inspection of the great educational establishments which are the distinguishing characteristics of the northern province. To those noble volunteers in the cause of Christianity and education, the gentlemen of the American Mission, who, by their generous self-devotion in a foreign and distant land, have produced so marked an improvement in the scene of their labors, His Excellency feels that he should pay a special tribute of grateful acknowledgment.”

Nearly eighty missionaries and assistant missionaries have labored in this mission. In 1867 there were ten churches containing 484 members. There is a native Evangelical Society and a Board of Education consisting of ten native members and two missionaries, in which the natives are much interested. The Government liberally aids the board in the support of the schools. There is now a native college, for which a fund of \$20,000 was collected in the United States.

#### MADURA MISSION.

The missionaries in Ceylon having advised the board to establish a mission at Madura, on the continent, Messrs. Todd and Hoisington, consent having been obtained from the Governor-General and the Governor of Madras, were sent from Ceylon in 1834 to commence this mission. The district contained nearly one and a quarter millions, and the city 40,000 people. The extensive preaching of the Gospel in the numerous villages, the education of youths in the boarding and day-schools and higher seminaries, as well as the training of students

for the ministry, have been marked features of this mission. It has enjoyed interesting revivals.

#### MADRAS MISSION.

The Madras mission of the American Board was commenced in 1836, by Messrs. Winslow and Scudder, then connected with the Ceylon mission. A great work has been done here, not only in the preaching of the Gospel, but in the printing of the Scriptures, tracts and other valuable works. The new version of the Tamil Bible was completed in 1850.

#### ARCOT MISSION.

Mr. Henry M. Scudder left the Madras mission in 1851 to commence a new mission, and was joined at different times by his four brothers. The mission occupies North Arcot District, having a population of more than a million. Their stations are Vellore, Chittûr and Arnee. This mission is now connected with the Board of Missions of the Reformed (Dutch) Church.

The report of this mission for 1877, states that "during the last year between 800 and 900 families, numbering about 6000 souls, and residing in 60 different villages in North and South Arcot, have renounced their idols, and formally accepted Christianity."

#### AMERICAN LUTHERAN MISSION.

The General Lutheran Society began work in the Kistwa District of the Madras Presidency, just north of Nellore, in 1842. The origin of their work in India is due to the unhappy difference of views which sprang up between the Church Missionary Society and the devoted missionary Rhrenius in the Tinnevelly Mission. The Lutherans sympathized warmly with Rhrenius, and their object, in the first instance, was to assist him in sustaining his separate work. After his death most of the stations and native preachers and Christians became reconciled to the Church Missionary Society and returned to it. But this Lutheran Society took up separate work for itself. The Lutheran Synod of Pennsylvania appointed Rev. Mr. Heger its first missionary, and his first station was Guntoor. Another mission was subsequently

established 70 miles west, at Palnad. Their success for twenty years was very moderate, but a decided movement of the people towards Christianity then began, and in 1871 their Christian community numbered 2150, of whom 638 were communicants.

The Rev. Mr. Sherring speaks of an "American Evangelical Society," with "two stations in Central India, one at Birampore, established in 1868, the other at Raipore, begun in 1871. Its work is mostly among the Satnâmee Chamârs, a semi-aboriginal race of several millions." We know nothing of this society or of its headquarters in this country.

#### AMERICAN PRESBYTERIAN MISSIONS.

The American Presbyterian Foreign Board commenced its first mission in 1834 at Lodiana, in the Punjaub. It has 3 missions, Lodiana, Furrakhabad and Kolapoor, 20 principal, and 15 subordinate stations, over 800 communicants, and over 8000 pupils, and 110 native preachers and teachers, of whom 14 are ordained.

The United Presbyterians of America began work in India, at Seal-kate, in 1855, and have now 4 principal and 6 subordinate stations, with 4 ordained missionaries, 21 native helpers, of whom 2 are ordained, 211 communicants, and 1014 pupils in their schools.

#### THE AMERICAN METHODIST EPISCOPAL CHURCH

Commenced mission work in India in 1857, and has 3 missions at Bareilly, Lucknow and Moradabad, having 15 principal stations. It has 81 native preachers, of whom 6 are ordained. In 1871, there were 1835 converts in 37 congregations, in 97 villages, and 5206 pupils in the schools.

#### THE AMERICAN BAPTIST MISSIONARY UNION

Established a mission at Nellore in 1840, and at the end of 1871, had 5400 Christians in 20 congregations in 278 villages. Also 6 theological training-schools, 64 preachers and teachers, and 1 ordained pastor.

Great success among the Telugus is lately reported. The Rev. Mr. Clough writes that "at one point, Ongole, more than 5000 were received in three weeks." In July, he wrote, "the addition already

received is probably unprecedented in the history of modern missions," and that at one town he was "literally crowded upon by the people who were pressing into the Kingdom of God." In three months 9147 were baptized, and the work is still progressing.

#### THE AMERICAN FREE-WILL BAPTISTS

Have had since 1836 successful missions at Balasore, Santipore, Midnapore and other places; and one of their missionaries, the Rev. J. L. Phillips, D. D., has recently raised an endowment of \$25,000 for a theological or biblical school for training native preachers in their missions.

[TO BE CONTINUED.]

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### II.--ISLAM.

BY REV. CYRUS HAMLIN, D. D., MANY YEARS MISSIONARY OF THE A. B. F. M. IN TURKEY, AND PRESIDENT OF ROBERT COLLEGE, CONSTANTINOPLE.

IN God's holy and wondrous providence, the time seems to be at length approaching when Evangelical Christianity will have an opportunity to meet its stoutest enemy, Islam, on somewhat fair and equal terms. Hitherto this strange faith, which sprang up in the Arabian deserts more than twelve centuries ago, has maintained an attitude of proud and insolent defiance and superiority towards all other religions. It could well afford to do this towards those corrupt forms of the Christian faith with which alone Islam was familiar.

Now that the Turkish Empire has fallen so completely under the control and patronage of Christian powers, the position of things in Asia Minor at least will change, and indeed is now changing. Many indications already appear which show that the Moslem mind can be reached by a pure and spiritual Christianity. The Church of Christ is summoned to the great contest. The sword of Islam is sheathed; let "the sword of the Spirit" be drawn. Christians of all classes and denominations must now feel a new interest in the Mohammedan faith, and it is the object of this short paper to suggest a few leading points for consideration. The following six *isms* will direct the inquirer to

the chief topics of examination—Judaism, Theism, Fatalism, Sensualism, Ritualism, Teetotalism.

1st. It may be thought that the first contains the second, but I do not mean by Judaism that of the Old Testament. It would be largely true of that, but is strictly true of the Judaism of the seventh century, with all its superstitions and absurdities. This has been so often remarked upon that I will pass it over. Islam was born in the midst of this seventh-century Judaism, and partly of it.

2d. Mohammed was an enthusiastic reformer. He was surrounded by gross idolatry. His mind had received one grand truth—the existence of one only living and true God. This central truth swept away the crowd of countless idols, and elevated his mind into a sphere of religious thought and conception more akin to the patriarchal age than to the gross idolatry and fierce superstitions of Arabia. “ONE ONLY LIVING AND TRUE GOD” is the foundation of Islam.

The following is the first chapter of the Koran :

“IN THE NAME OF THE MOST MERCIFUL GOD.

“Praise be to God, the Lord of all creatures; the most merciful; the King of the day of judgment. Thee do we worship, and of Thee do we beg assistance. Direct us in the right way; in the way of those to whom Thou hast been gracious, not of those against whom Thou art incensed, nor of those who go astray.”

The above brief chapter of the Koran, purely theistic, is regarded with great reverence, and is justly declared equal to one-third of the Koran. The spirit of it runs through the whole book. God is everything; man is nothing. Beyond every other attribute, this is the strength of Islam, both against idolatry and the corrupt picture-worshiping Christianity of the East. It is a noble, elevating truth, appealing to the reason and moral nature of man. It is the one rock of everlasting truth in Islam, and raises it above every other religion except Christianity.

3d. *Fatalism* is another very strong characteristic of the faith. While it belongs to the whole Eastern world, it has been more boldly formulated into a dogma by the Moslems than by any other religionists. It is strongly asserted in the second chapter of the Koran, and it pervades the book. It pervades the Moslem mind as well. It

gives dignity, firmness, courage and patience to the Moslem character. It cuts the cords of enterprise. It gives endurance, but not activity. It is incompatible with the best development of human nature. The Moslems do not rise above a certain grade of civilization, and this universal fatalism is one of the opposing forces.

4th. *Sensualism*.—The Mohammedan's paradise is in the senses. The sanctions of religion are freely bestowed upon the utmost gratification of the senses in the future life. Here there are certain restrictions. Satiety and disease are limits to all the enjoyments of the senses. But in paradise it will not be so. The believer may eat and drink forever if he chooses to do so. He may drink wine from flowing bowls, but he will not be intoxicated thereby; nor will he have a headache from any indulgence he may give himself up to. In this life there must be restraints, and the prophet knew how to impose them; but the life to come will be one of unsated indulgence. The poor believer is only to have a little patience, and he will soon enter upon a life of more than regal magnificence and luxury. It is a great article of faith with the Moslems, and exerts an immense power over their imagination and feelings.

5th. *Ritualism*.—Islam is the most intensely ritualistic faith that man has invented. On this point it is generally misapprehended. The believer kneels down anywhere at the appointed hour, and performs his devotions: in the shop, by the wayside, or in the mosque. It is all one to him. But that prayer, so simple to the careless observer, is pure ritualism. The ablutions which must precede it are performed according to exact rules. The prayer itself has twenty-seven postures, to each of which an exact portion of the prayer is assigned, and it must not lap over on to another posture by a single word. The precision with which the whole prayer is achieved constitutes its meritoriousness. So with fasting, alms-giving and sacrifices, with circumcision and burial; all must be done by rule, and then paradise is secure. The believer has made his calling and election sure.

6th. *Teetotalism*.—The true believer must abstain from the taste of wine. The extent to which this requirement of the Koran has been obeyed is marvelous. In commercial cities there will always be found drunken Turks. In the capital, especially, they will be found. There have been drunken Sultans, and their palaces have been scenes of riot.

But the voice of the clergy has been loud and fierce against the

accursed indulgence. It has never gained an entrance among the people. The working classes are perfectly temperate and sober. This has secured to them a strength of muscle and a power of endurance hardly found elsewhere. Where military service does not take away the young men and disorganize society, the natural increase of the Moslem people is marvelous. The Moslems of the Dutch possessions in the East multiply more rapidly by natural increase than the United States with all the aid of immigration. This abstinence from intoxicants is an exponent of the power of the faith. It controls the life on some points where modern civilization is very weak. Islam is a more perfect Mosaic Law than Neal Dow could ever frame or execute.

The above are the chief points of Islam. There is no Saviour in them. There is nothing to meet the wants of the soul when alarmed by the justice of God and the consciousness of sin. There is no redeemer, no redemption. Much is said of the mercy of God, but no scheme exists by which mercy and truth may meet together, righteousness and peace kiss each other. A cold, relentless fate takes the place of filial confidence and trust. There is nothing to elevate and purify the character. There is no personal ideal which the disciple is to follow. There is no Christ in the system. There is no love; no infinite love and condescension coming from God down into humanity, in order to rescue and to raise it to the God-like.

It is, moreover, a demonstrated failure. The intelligent Moslem knows it. "We have no future;" "Our time is past;" are declarations often heard from unwilling lips. This singular faith has had many a fair field to achieve its highest possible results; but all its transient successes as a civilizing, elevating force soon perished, and it demands an unscrupulous pen to make its poor results appear else than absolute failure.

Asia Minor now offers a glorious field for testing the power of Christian missions, in presenting the offers of salvation from sin to the Mohammedan people. It will be new to them. They know nothing as yet of such a Christianity. They are not prepared to meet it. They have nothing in their system to match it. Their old fortresses will not serve them. Their old guns are useless.

The initial work may be difficult; every good and great work is difficult. But the church that enters upon the work with zeal and faith will have no common place in the history of redemption. She



will meet the one hitherto almost unassailable faith with the truth and spirit of God. Who can doubt the result? If God has prepared the way, the church may move forward with intrepid step to the encounter. Instead of exterminating the Moslems, would it not be more Christ-like to make them the humble, devout followers of the Lamb?

[This admirable summary of the chief elements of Islam—all the better for its brevity—furnishes a ready handle by which to grasp it and understand its power, for twelve centuries, over so many millions of men, revealing its strong forces in presence of all idolatrous religions; while, at the same time, it reveals, in these very elements of its strength, points of weakness and defect which the Gospel alone can meet and supply, and which ensure the speedy and complete triumph of Christianity over Islam, if the church will be faithful to her trust.—*Ed.*]

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### III.--FOREIGN MISSIONS OF THE CUMBERLAND PRESBYTERIAN CHURCH.

THE home force of this church as reported in the minutes of its last General Assembly (1878), is

Ministers,	1,315
Licentiates,	253
Candidates,	187
Congregations,	2,347
Communicants,	106,253
Value of church property,	\$1,741,347

This church seems to have been strangely oblivious of its obligations and privilege to bear a part in efforts to evangelize the world. It has one board of missions for both home and foreign work, and the total receipts in 1876, are reported to have been \$28,154.34. We also see it stated:

“Our last previous annual report exhibited for foreign missions \$1857.06, of which was the amount paid to Dr. Anderson by the Scotch

Presbyterian Church which he served in Trinidad, \$1356.50, leaving only \$500.56 raised from our own church during the year, for the foreign work."

This has increased a little, and we find the amount contributed for foreign missions, as reported in the minutes of 1878, is \$3111. The report states that four-fifths of the church members give nothing to missions.

In the minutes of its last General Assembly, this church congratulates itself thus :

"It is matter of special gratitude to God that we have at last been enabled to enter upon the work of foreign missions, and that there is throughout the church a rapidly growing interest in this branch of missionary work. Rev. J. B. Hail is earnestly at work in Japan, and Rev. S. M. Gordon, who found it necessary to return to America on account of impaired health, has been so far restored as to be able to go again to his field as soon as the state of the season will permit."

About to ordain and send out another missionary, they add :

"We will soon have in that promising field of foreign work three missionaries."

This seems to be the sum total of foreign mission work by the Cumberland Presbyterians, work only now, at this late date, fairly inaugurated.

Do our Cumberland Presbyterian brethren bear in mind that the United Presbyterians, with only 78,748 communicants, contributed \$50,000—sometimes \$78,000—per annum, support 8 ordained missionaries, 14 women workers, 4 ordained native ministers, 7 native licentiates and 96 other native helpers? And that the Reformed Presbyterians, with only 10,101 communicants, give \$8000 per annum to foreign missions, and support four ordained missionaries? But let us hope the tide of missionary interest and zeal is to rise in this church till it shall surpass all others in earnest and efficient labors to go into all the world and disciple all nations. It is vigorously prosecuting work among the Indians and in many parts of the home field, and will find the reflux influence of greatly enlarged efforts for the heathen abroad, contribute most effectually to its own growth and prosperity at home.

Of the official salaries we find no specific data in the minutes, though both receipts and disbursements are given in some detail, and \$1495.93 are entered as paid to the Secretary, Dr. Crisman, "on salary." We notice the expense of administering the \$34,521.49 of 1877, is stated to be \$5829.90, "nearly 17 per cent. of the gross receipts." This large percentage used in administering the mission funds must have an unhappy effect on the benevolence of the church.

The charge for printing is \$1342.61, and the question is raised,

"Whether the *Missionary Record*, the publication of which makes a large bill in the item of expenses, might not be discontinued, and the ends it is intended to serve be secured by less expensive means."

It certainly deserves the thoughtful consideration of such a church, whether its pastors and intelligent laymen would not find a decided advantage in subscribing for some able periodical which will bring before them the entire heathen world, and the work of all Christendom for its evangelization, letting items of its own special work find place in its denominational papers. One thing at least, in our judgment, is clear. No funds contributed for carrying the Gospel to the heathen, should be used in printing periodicals for gratuitous distribution to Christians. If such gratuitous distribution of missionary information in Christendom is desirable, let funds be collected for this special purpose, and not divert from its proper use the money given expressly to carry the Gospel to the heathen.

In the supplement of the *Missionary Record* of this church for December, we observe a notice that,

"No copies of the *Record* were issued in October or November because the board did not have the money to pay for the printing. We hope our readers will be so prompt in their contributions to the cause in future that we will not be compelled to miss any other month."

Is this plan an artifice to get one to give money to make known the Gospel to the heathen, in pretence, but really to get a periodical; and if one's gift is but a small fraction of the cost of printing the periodical sent to him, is it right to take the money given expressly for use among the heathen, to make up said person's deficiency? Should we not bring into this holiest work of the church motives less mixed and less selfish? A tone of higher morals and spirituality? More of the high

aims and self-sacrifice of Him who gave His own life to redeem and save souls?

The larger foreign mission boards which have some years expended from \$6000 to \$10,000, and one of them even so high as \$15,000 a year of mission funds to print missionary information, mostly for such gratuitous circulation to Christians, need to consider this matter quite as much as do our Cumberland Presbyterian brethren. A general reform is needed wherever this wrong usage now exists. Christians who are able to contribute to foreign missions are able to pay for their own periodicals.

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#### IV.--CHINA INLAND MISSION.

“The kingdom of heaven is like to a grain of mustard seed,” &c.—*Mat.* xiii., 31, 32.

[*Resumed from page 24.*]

“We were taken to the room of the Sy-zie (Secretary,) and kept waiting for about three-quarters of an hour before we had an audience with the Prefect, all the time hearing the yells of the mob a mile or more off, destroying, for aught we knew, not only the property, but possibly the lives of those so dear to us. And at last, when we did get an audience, it was almost more than we could bear with composure to be asked as to what we really did with the babies? Whether it was true we had bought them, and how many? What was really the cause of all this rioting? &c., &c.

“At last I told his Excellency that the real cause of all this trouble was his own neglect in not taking measures when the matter was small and manageable; that I must now request him *first* to repress the riot and save any of our friends who might still be alive, and afterwards make such inquiries as he might wish, or I would not answer for the result. ‘Ah,’ said he, ‘very true, very true! first quiet the people, and then inquire. Sit still and I will go and see what can be done.’ He went out, telling us to remain, as the only chance of his effecting anything depended on our keeping out of sight; for by this time the number of rioters amounted to eight or ten thousand (the natives estimated them at twenty thousand.)

“We were kept in the torture of suspense for two hours, when the

Prefect returned with the Ts-au-fee (governor of the military forces of the city—some 3000 men), and told us that all was quiet now; that the Ts-au-fee himself, the Shou-pe (captain of the soldiers who guard the gates,) and two Che-hian had been to the scene of the disturbance; that they had seized several of those who were plundering the premises, and would have them punished. He then sent for chairs for us, and we returned under escort. On the way back we were told that *all* the foreigners we had left in the house were killed. We had to cry to God to support us, though we hoped this might prove exaggerated or untrue. When we reached the house the scene was such as baffles all description. Here a pile of half-burned reed, showed where one of the attempts to set the house on fire had been made; there, debris of a broken-down wall was to be seen, and strewn about everywhere were the remains of boxes and furniture, scattered papers and letters, broken work-boxes, writing-desks, dressing-cases and surgical instrument-cases, smouldering remains of valuable books, &c., &c.; but no trace of inhabitants within.

“It was some time ere I was able to learn that they had escaped, and then it was not easy to ascertain where they were. At last I found them in the house of one of the neighbors, under the care of the Kantsuen Hian. On learning from him that he considered it safe to remove them into the house, I took them back again, and was then informed of what transpired during our absence.”

Abundant evidence appeared that had the Prefect acted promptly when the missionaries reached the Ya-mum, he might easily have checked the mob and prevented the plunder, and the conviction was strong and abiding that he intentionally delayed action so as to give time to the rioters to complete the work of destruction. Messrs. Reid and Rudland had kept the doors and entrances as long as possible, retreating only when obliged to do so, and doing all in their power to protect the ladies. The struggle after Messrs. Taylor and Duncan left them to try and reach the Prefect, is described by Miss Blatchley, one of the party. She writes:

“The next four or five terrible hours it is difficult to describe. We were separated now, and to personal danger was added the ten-fold more painful suspense as to the fate of those away from us. Mr. Taylor and Mr. Duncan were out in the street, exposed to the fury of the mob; Messrs. Reid and Rudland, with the servants, were endeavoring still to guard the entrance, and we ladies and children were alone in the upper-

story of the house. It was unsafe to remain in any of the back rooms, on account of the stones and bricks which were being showered in at the windows, so we brought the children into Mrs. Taylor's room—the middle of the three front apartments—and gathered there ourselves to plead with God to protect and save us, and especially to take care of our brothers who were in the fore-front of the danger. Sometimes a fresh outburst among the rioters made our hearts chill for a moment, but we preserved our calmness and sustained our courage by wrestling in prayer. Presently Mr. Rudland came up so exhausted that he could hardly stand, and with his clothes all stained with mud. He said the people had already broken through and were in the premises. There is a trap-door at the top of the stairs, and we might at least, have delayed the rioters for a time in coming up, by letting this down and drawing some heavy boxes upon it. But in doing so, we might perhaps, have been shutting up from Mr. Reid the only means of escape from the mob. It was an anxious time. Any little mistake might sacrifice all our lives in a moment. I need not say with what earnest entreaty we cried to God to direct us in all these little matters, and save us and *them*, Mr. Taylor and Mr. Duncan, out in the open streets. We could hear the rioters already in the house, and were expecting every moment to see them come up the stairs, when Mr. Reid called out from the court below, in a hoarse, hollow voice, as if utterly exhausted, 'Mrs. Taylor, come down if you can. They are setting the house on fire, and I can't help you.' We dragged the sheets and blankets off the bed, and Mr. Rudland got out on the projecting roof, under the window, and let down Mrs. Rudland, En-sing, our head printer's young wife, and Bertie. Mr. Reid hurried them away, and concealed them in the well-house, and then returned for others. But in the meantime a tall, strong, man, naked to the waist, came into the room, and we could see others carrying off boxes from the adjoining rooms. Mrs. Taylor went up to the man as he entered, and asked him what he wanted, saying we were only women and children; was he not ashamed to molest us? He told us not to fear; that he had come from the Fu-li—how much money would we give him to ensure our safety? Probably the object of this was to find out where our money was. Of course we did not believe him, but for the sake of gaining time for others to escape, Mrs. Taylor asked him to show her the Prefect's card, if, as he said, he came from the Fu-li. She kept him parleying thus for a few minutes, but he soon began to lay hands upon us, and search our persons for money, &c. Mrs. Taylor had advised me to get a few dollars, in case we should need to escape by boat from the city, and I had tied a small bag with seven or eight dol-

lars in it, upon the side fastening of my dress. The man snatched this from me and asked for more, threatening to cut my head off if I did not comply ; but the threat was a very vain one, as he had no weapon. (We heard afterwards that the men below were armed with clubs, spears, knives, &c.) He next tore off Miss Desgraz's pocket, and took away her hair ornaments ; and then being soon satisfied that nothing was concealed about the thin summer clothing we wore, he turned to the boxes and drawers. Somewhere about this time nurse escaped with the baby, by going down stairs after a man who was carrying off a box, behind which she screened baby from the stones and brickbats. She rushed through the fire at the bottom of the stairs, and so got to the front and took refuge in the well-house. At the same time, Mr. Rudland was letting down by the blankets, Freddy and Samuel, and the little Chinese girl whom Miss Desgraz had adopted, while the man in our room was still busy searching for money and other small valuables, which he could conceal in his waistband. Mrs. Taylor was speaking to him with her hand raised, when he caught sight of her wedding ring shining in the candle-light, and tore it from her finger ; remonstrance was, of course, in vain. Mr. Reid was again calling to us to hasten, and the smoke was by this time becoming oppressive ; while the noise of falling walls, and the almost fiendish yelling of the mob, warned us that no time must be lost. Miss Desgraz was just safely down, when the men below cast a heap of burning materials just under the window, and cut off escape from us who remained—Mrs. Taylor, Mr. Rudland and myself. But just then our attention was directed, not to the means of escape, but to the immediate safety of Mr. Rudland. The man who searched us had now turned to him as he stood upon the roof, and reaching over the low wall caught him by the tail and dragged him down upon the tiles. He felt about his person, and discovering his watch, struggled to get it, but Mr. Rudland determined he should not have it, took it from his bosom and threw it out into the darkness, thinking it just possible the man might leave to seek it. This so enraged his assailant that he attempted to thrust Mr. Rudland off the roof, but Mrs. Taylor and I together caught hold of him, and dragged him into the room. The man was becoming more and more exasperated. He snatched an immense brick from the wall, which had been partly broken down in the struggle, and lifted his arm to dash it at Mr. Rudland's head. Again we saw his intention and caught hold of the raised arm in time to prevent what must have been a death blow. Why the man did not attempt to resist or do *us* violence I cannot tell, except that God restrained him. Seeing Mr. Rudland on an equal footing with himself (inside the room,) and

in a position for fair play, the man, like a true Chinaman, preferred not to face him, and with all haste climbing over the wall made his way across the tiles into the adjoining room, crying to his fellows below, 'come up, come up.'

"We were anxious now to make our own escape. One of us proposed trying the windows of the side-rooms, but if we got out at these we should be outside our own premises, and separated from those who had got out at the front. To go down by the staircase would take us into the fire, by the light of which, several men were breaking open and ransacking boxes. Not knowing what to do, we returned to the front-room, and found that Mr. Reid, after being obliged many times to hide from his assailants, had returned and dragged away the fire. He said there was not a moment to lose; we must jump down and he would catch us. Mrs. Taylor went to the edge of the roof and jumped from it—a height of 12 to 15 feet; I saw her fall upon her side, partially caught by Mr. Reid, and saw that Mr. Reid was ready to receive me; I let myself fall from the edge, but at the same time a brickbat struck Mr. Reid in the eye, rendering him blind and almost insensible. Consequently I fell upon the stones, on my back. For the instant I felt that I was either dying or stunned, but to lie there was certain death. Somehow I got upon my feet, and then fell again. I did this three or four times before I was able to stand. Then I saw that Mr. Rudland, who had dropped himself from the roof uninjured, was assisting Mrs. Taylor, who could hardly stand. He had been attacked by a man with a club, but had escaped with a slight bruise. Mr. Reid, almost stunned and nearly fainting with pain, entreated that some one would lead him away; and the shower of bricks about us, made us exert our little remaining strength to the utmost. \* \* With what haste we could we stumbled over the broken rocks towards the entrance, but finding one of the doors closed and barred we were brought to a standstill. We waited here while Mr. Rudland went to fetch those in the well-house, and when we were all together—the poor children only half-dressed and with bare feet, for they had been taken out of bed—we made our way as quickly as possible round by an opening where the rioters had knocked down the wall, and so got into one of our neighbor's houses. We were conducted first to one room then to another, for concealment, as the danger of discovery seemed to increase, and were finally taken to the innermost apartments of the house. We sat there in the darkness—such a long, long time, it seemed—hoping and fearing as to what had become of Mr. Taylor and Mr. Duncan. Mr. Reid lay groaning with pain; the poor tired children wanted to sleep and we dared not



let them, as we might have to flee again at any moment. Mrs. Taylor was almost fainting from loss of blood, and I now found that my arm was bleeding from a bad cut, and was so painful that I could not move it, while many of us were stiff and sore with bruises."

Here was this little band saved from the cruel mob, and found by Messrs. Taylor and Duncan on their return from the Ya-mun. Our space forbids the continuance of this narrative; how the guards of the Prefect were removed in the morning, and the blood-thirsty mob allowed to re-assemble; the calm and heroic spirit of Mr. Taylor, which enabled him to confront the rioters single-handed in a lengthy address, which served to hold them spell-bound, and eventually to regain a military force and disperse them; the unworthy efforts of the city officers to prevent Mr. Taylor's sending a truthful account of the riot to the higher powers; their cowardly refusal (under plea of inability) to protect the missionaries, and their removal of the whole party to Chin-kiang; and the subsequent efforts of the British consul to obtain the punishment of the guilty rioters, and redress for the loss incurred.

We have given enough of this case to show the character of the work undertaken by this Inland Mission, and something of the spirit of the workers engaged in it; enough, too, to be of some service in estimating the

#### RESULTS HITHERTO ACHIEVED BY THE MISSION.

Of these we must speak with all possible brevity; and with this view, we mention their success—

1. *In obtaining laborers.*—We have seen that no large salaries were offered, or even any salaries at all guaranteed, as an inducement for candidates. The men offering were to be those impelled by higher and holier motives. "Our first prayer," says Mr. Taylor, "was for *suitable men and women* to go out to the field." Candidates appeared, and, after special training and acquaintance, such as seemed fitted for the work, were sent out—Mr. Meadows in 1862; 7 others in 1864–5; 17 more in 1866; in 1867–70, 16 more; in 1872–4, 8 followed; and in 1875–6, 22 more.

"Due regard has been had to their qualifications—spiritually, mentally and physically—and if, after prayerful consideration, there has been no doubt of their *fitness* and *call* to the work, they have been gladly accepted.

“All suitable brethren and sisters willing and longing to go have been welcomed, that they might carry the Gospel message to those who, at the rate of a million a month, are dying with no knowledge of God’s love in the gift of His son.”

The total number which had been sent out up to 1876 was 69, of whom 6 had died, 1 been dismissed, 10 returned from failure of health or family reasons, and 52 (16 married couples and 20 single persons) remained in the work. If any fancy the special hardships and exposure involved in the pioneer work of the inland and remote provinces are more severe on health and life than is the more regular and quiet labor of the missionaries settled in fixed homes and labors, let them compare the above with corresponding facts in other missions. The C. M. S. reports that out of its 34 ordained missionaries sent to China, only 15 stayed more than four years, and of these 15 only 11 are now in China. Of 21 American Baptist missionaries (male and female) sent to China during the last thirty years, 9 have died and 6 returned, leaving but 6 now in the field out of the whole 21. Does not the comparison thus apparent speak favorably, not only of the hard toil of pioneer work in unbroken heathenism, but also of the spirit and character of men and women who go to this work, expecting to endure hardships, as good soldiers of Jesus Christ, and even with no fixed salaries guaranteed?

In the two subsequent years 20 were added to the missionaries of this China Inland Mission, making the whole number of workers in 1878, 72, of whom 19 were married.

Since the above report we notice 5 new missionaries were sent out in October last, and another party was to sail the last of November. Mr. Taylor writes :

“We have many candidates before us, some of them accepted, some of them on probation or under training, some at present known to us only by correspondence or the testimonials of those who know them and value their gifts and graces. We most earnestly desire the prayers of our friends, as partners in the great work of China’s evangelization, that we may be guided aright in the selection and sending forth of those alone whom the Lord has chosen and called, and will use in China.”

The success of this mission—

2. *In obtaining means* for supporting its agents and carrying for-

ward its work is no less noteworthy. It will be remembered that the first missionary's (Mr. Meadow's) outfit and passage-money were furnished by a friend, and other candidates were accepted while as yet no funds were ready. But whenever candidates were ready to sail, the funds came. The testimony placed on record is—

“The contributions from year to year have sustained the work adequately, though not without our faith at times being considerably exercised. But we have never had to leave an open door unclosed from lack of funds, and although the last penny has not unfrequently been spent, none of our native agents or foreign missionaries have ever lacked the promised ‘daily bread.’ Times of trial have always been times of spiritual blessing, and needed supplies have never failed.”

This testimony should be taken in connection with the principle adopted and acted upon from the outset—never to solicit money or take up collections, but in every need to look to God only. The money comes, mostly in post-office orders, from those whose hearts the Lord inclines to give, and the printed acknowledgments never give the names of the donors—only the dates and numbers of their orders. The annual amount varies, as if administered by an invisible hand, knowing the needs of the mission. The amount in 1874–5 was \$36,558, the list for a single month showing more than 350 separate orders, many of them from twenty-five cents to \$5 each. In 1875–6 the amount was \$40,598. We notice an increase of funds latterly, and for about four months only of the last year, ending in September, the amount acknowledged is about \$35,000, but in this are included some gifts for the famine. Surely the agents of this mission have abundant reason to trust God for the future of a work so marked by His special favor and blessing.

3. *Results in evangelistic work.*—What has been accomplished in China itself? It is easy to see that such a mission, striking out into “regions beyond,” would have much work to do in the way of exploring and laying foundations before permanent, visible and spiritual results, to any large extent, could be reasonably looked for. Doubtless the most important work hitherto accomplished by the mission has been in this line of things. We have seen the opposition of the Chinese, and the difficulties and perils encountered by the missionaries in their very first attempt to get a foothold in any of the inland cities

—how they were forced to retreat before the storm at Yang-Chau. But it is significant—more so evidently of the spirit of the missionaries than of the potency of political influence and diplomacy, though the British consul, Mr. Medhurst, acted promptly and nobly, and did what he could—that in a very few months after they were treated with such violence and removed by the authorities, the missionaries were again occupying their hired house in Yang-Chau; and Chinese mobs and mandarins found they were dealing with men ruled by principles and aims more potent than selfish and worldly interests—that love to Christ and souls was a passion in consecrated hearts stronger than the fear of Chinese mobs, or the love of their own lives.

It is not easy to give a distinct impression of the amount of work accomplished and good effected by evangelistic tours in those vast provinces never before visited by Protestant missionaries. The best we can do, in brief terms, is to mention the fact that nine of the provinces having no Protestant missionary, and with an aggregate population of 134,000,000, have been traversed in different directions, each by two or more missionaries, accompanied by native converts to assist them in preaching and distributing Christian tracts and scriptures; and that together they have traveled more than 30,000 miles. In the first volume of this REVIEW, page 144, we gave a short account of a “Missionary Journey Across China.” Mr. McCarty, who accomplished this journey, is a missionary of this mission. Mr. Cameron has journeyed through Si-Chuen and eastern Thibet, and everywhere on these extended tours precious seed has been widely sown, and the Gospel message has found eager listeners.

The best statistics we can gather of more visible results, as reported at the annual meeting in London, last May, are as follows, viz.:

Number of stations occupied, . . . . .	60
Native Bible women, . . . . .	10
Native colporteurs, . . . . .	33
Native evangelists, . . . . .	36
Native pastors, . . . . .	12
Baptized church members, . . . . .	777

Reduced, by deaths, discipline and removals, to about 600. Reports of progress since then have been cheering. And this is the result of only about a dozen years of incipient work, while some missionaries

in other fields have toiled and prayed five and eight years to win their first convert. We do not wonder Mr. Taylor writes—

“To-day we can testify that the experience of the past twelve years has abundantly confirmed the expectation with which we commenced our work. God has been a sufficient help in every emergency.”

#### OFFICERS AND ADMINISTRATION.

The machinery of this agency seems to be as simple and inexpensive as possible.

J. Hudson Taylor is titled “Director of the Mission.” He is assisted by a council of eight, when in England, and represented by the same council, when absent in China. This council consists of the Hon. Treasurer, two Hon. Secretaries, two Assistant Secretaries, and three other gentlemen. When Mr. Taylor returned to China in 1866, W. T. Bergen, Esq., took his place as Honorable Director. These Honorable officers render service from love to the cause, without any charge whatever. Till 1875, the entire home work of this society was performed gratuitously. Mr. Taylor, both in England and in China, is supported by the personal gifts of friends sent for this express purpose, not by the funds of this society. The Hon. Secretary in Burmah and the Hon. Secretary in China, and three of the missionaries, having private means, receive nothing from the mission. Several other missionaries are partially or wholly supported by individual churches or friends interested in them. No agent at home or abroad, missionary or native helper, has any *guaranteed* support from the mission. So far as funds permit, remittances are sent to those who need them, up to such amounts as are supposed to be sufficient to meet actual and necessary expense. In the language of Mr. Taylor,

“The faith of all concerned is kept in active exercise. We find, however, that our times of need are often times of great spiritual blessing.”

Every donation coming directly to the head office, 6 *Pyrland Road, Stoke, Newington Green, London, N., England*, and requiring prompt acknowledgment, the correspondence is heavy, and in 1875 an Assistant Secretary was employed at a salary of about \$800. In 1876, a second

Secretary was employed, and these are the only paid home agents of the mission. The senior Assistant Secretary takes supervision of the candidates, who are required to spend some time in the home of the mission and become *well* known before being accepted and sent to China.

We confess to a sincere admiration of the noble Christian men who *give* their time and energies to the work of this mission with no pecuniary reward. And yet why should they not? What higher, sweeter privilege comes ever within the reach of human hearts and hands? Why should there not be a general sentiment and practice on this subject which should fill every office, and execute the entire home work of every such foreign missionary agency by the unpaid service of the scores and hundreds of Christian men and women who would delight thus to serve this cause from pure love to Christ and the souls of the heathen?

We confess to a feeling of sorrow at the change recently introduced in the home management of this mission by the employment of the two *paid* Assistant Secretaries, small as their salaries are.

We cannot forget that our first American foreign missionary society (the A. B. C. F. M.) began in the same way, requiring, by an article of its constitution, that no home officer or agent should receive any compensation for his services—and that the first departure from this rule, after ten or twenty years, was as slight and modest as in case of this China Inland Mission. And yet now, more than \$36,000 of its annual income (see Vol. I., p. 251, of this REVIEW) are consumed on its home establishment, and the contagious example has been adopted by the Baptist, Presbyterian, Methodist, Episcopal, and every foreign missionary organization of the country, with but rare exceptions.

The key-note—the foundation principle of this one holiest enterprise of the church, is love to Christ and souls—love exemplified in self-sacrifice even unto death. This principle must actuate every agent of the work at home or abroad. If persons lacking in this principle put their hands to it, and gain control in it, they bring into it an element of evil—a virus which seeks to spread through the whole enterprise with weakening, demoralizing and perverting effect. *Proced O, proced este, profani.*

This underlying principle of all effective efforts to save the heathen, appears conspicuously in the origin and incipient measures and work of this China Inland Mission. May it never become less manifest or

less effective. It was the fact of China's millions without the Gospel—that “a million a month in China are dying without God”—it was this fact that moved the hearts of the originators of this mission, and has led to the self-denying efforts which God has hitherto so largely blest. May this element of self-sacrifice—this undying love to Christ and the souls of the perishing, abide in every agent and worker of this mission for all time—till the uttermost parts of the earth shall become evangelized—Christ's redeemed and saved possession.

“O! Church of the living God, awake from thy sinful sleep!  
 Dost thou not hear yon awful cry still sounding o'er the deep?  
 Is it nought that one out of every three of all the human race,  
 Should in China die, having never heard the Gospel of God's grace.  
 Canst thou shut thine ear to the awful sound, the voice of thy brother's blood?  
 A million a month in China are dying without God!”

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**“A PECULIAR PEOPLE.”**

[Deut. xiv., 2; xxvi., 18; 1 Peter ii., 9.]

“Wherefore come out from among them, and be ye separate, saith the Lord.” 2  
*Cor.* vi., 17.

No duty is more clearly, frequently, and positively enjoined in the word of God than that believers should *separate* themselves in life and practice from unbelievers. And nothing so weakens and neutralizes the power of professed believers to accomplish good service for Christ as does their conformity to the ways and views and practices of unbelievers. We venture the opinion that the conformity of Christian men and women to the views and practices of the world as to style of living and dress, wastes more money every year than intemperance wastes, and thus does more to hinder and delay the world's evangelization.

We believe Christian men and women might save enough in the single article of dress, making themselves all the more comfortable in the process, to support 90,000 missionaries continuously, and thus evangelize the world in a dozen years. The sentiment is as true now as when Benjamin Franklin first uttered it:

"Pride is as loud a beggar as want, and a great deal more saucy. When you have bought one fine thing, you must buy ten more, that your appearance may be all of a piece; but it is easier to suppress the first desire than to satisfy all that follow it."

Believers readily recognize the necessity of converts from heathenism obeying this Scripture injunction. Such converts must deny themselves and take up their cross, even to the forsaking of houses and lands, brothers and sisters, parents and children, wives and husbands, and all things, for Christ. How is it that this giving up for Christ, even the foolish and extravagant fashions of the world, is so totally ignored, and the divine injunction, "Be not conformed to this world," persistently set aside by the great mass of professed believers in Christendom?

We know of some who plead for this conformity to the world on the pretense that by such conformity believers can better win worldlings to the faith of the Gospel. The devil never invented a falser or more ruinous plea. The plea is one and the same whether urged in Christendom or heathendom. We have seen many a Hindu convinced of the truth, but remaining in caste and performing the external rites of Hinduism that he might gently enlighten the minds of dear friends, and bring them also into the faith, and thus accomplish, ultimately, more good by this outward conformity. But in every case, just so long as this course is persisted in, the souls of all concerned are in peril. The policy is carnal, and expressly forbidden by Christ Himself. The business of a believer is to show his true colors, always and everywhere; and if believers in Christendom would do this, separating themselves from unbelievers, and in all things showing that they have the mind of Christ, who can doubt their ability speedily to evangelize and convert the world?

About ten years ago a Hindu heard the Gospel and believed. The devil whispered:

"Now be wary. This new religion is true, I grant you, believe in your heart, but don't profess it openly, or your wife will leave you, friends will persecute you, and you'll have a terrible time of it, and most likely starve to death a wretched outcast."

There was enough of truth in this plea of the devil to make it avail with scores of Hindus thus enlightened by the Gospel. But this was



a man of honest heart, and he would not try to believe one thing and do another. True to his convictions he avowed his faith in Jesus, and asked and received baptism. Then came the storm. His wife left him. His neighbors and relatives put him out of caste and treated him as polluted and vile. His own parents performed his funeral rites, calling him a dead man. He was an extensive cultivator, and used to employ many to help him harvest. His fields were ripe but not a man would help him for any price, and much of his harvest was thus lost. But the grace of God had a firm hold in his heart, and he bore his losses and trials and reproaches with a meekness and Christian patience that told effectively on the hearts of his persecutors. The result is that his wife has at length become convinced of the truth, come back to him and been baptized. His relatives and neighbors have abandoned their cruel treatment of him, and from the open confession and consistent life of this one man a Christian community of 23 persons has become organized; and instead of one silent believer, remaining a Hindu, conforming to Hindu practices, 23 Hindus have become true and professed Christians, with a vantage ground for converting the whole village. Be not conformed to this world, but be ye *transformed* in mind and aim and life.

"How is this world to be saved—how redeemed and conquered to God? Not as Rome conquered the world—by the tramp of armies, the blare of trumpets, the din of battle. It is to be done by getting selfishness out of men, and avarice and passion and discontent and pride and lust; by making men true and pure and upright and honest and large-hearted and loving and sympathetic—putting somebody else's good and welfare above our own, and working for it. This is the way the world is to be saved: by a gospel *lived* rather than preached: put into the lives of men rather than into their creeds. The sun makes the summer by *shining*. The summer of this world is to come, by the light and glory of Christ's church shining upon it, in the rays of Christian kindness and gentleness, helpfulness, mercy, patience, humility, charity.—S. Graves, D. D.

The greatest existing hindrance to the speedy evangelization of all heathendom, is the effeminate character, the diluted elements, of our present Christianity. The true spirit of the Cross has become so far eliminated as greatly to weaken the original and inherent power of the

Gospel. The church, or at least a large portion of the church, has come to rely more on money, social position and political power, even for the conversion of the heathen, than on the Cross of Christ and the spiritual elements of the Gospel. Professedly Christian men, as if conscious of this impotence of our present Christianity, are crying out against the admission of a few thousand Chinamen into our Christian land, lest they heathenize us faster than our millions of Christians can Christianize them. What a confession of conscious degeneracy in our practical Christianity! What would such a Christianity have availed in the early centuries, in conflict with pagan Rome?

Of our peril from Chinese immigration, it has been well said that—

"The greatest danger of all, aggravating if it does not create every other, is the moral and spiritual weakness of our nation, and especially of our western communities. It is the lack of a virile Christianity; *not*, be it observed, of Christianity itself, but of Christianity as illustrated in the lives of its professed adherents. It is this weakness, as contrasted with that paganism against which it is pitted, which occasions alarm. That which might be even welcomed in a higher spiritual state must be shunned in a lower. The danger is, that failing to Christianize them, they will heathenize us."

A most humiliating admission, and all the more so that it is true. Nor does the evil rest wholly or primarily with "our western communities." The evil is more radical, originating in the highest circles and permeating and subordinating the wealthiest and most fashionable churches and communities in the Eastern States, and throughout our whole land.

In prosecuting efforts to Christianize the heathen, it becomes us gravely and prayerfully to consider the *kind* of Christianity to which we are converting them. If we make them devotees of worldly fashion instead of their ancestral idols, what will be the real gain to Christianity, or to their own souls?

We thank God that some praying souls are being exercised with sorrow and concern at this low state of the Church's spiritual life. The Rev. Dr. Cuyler writes—

"In reference to the Christian life there has been a sensible lowering of the standards. Shallow conversions and easy terms of admission to

the church make loose work. The idea is quite too current that a professing Christian may live so close to the dividing line that he can step over it just as often as fashion or pride or self-indulgence may prompt. An able writer in a monthly magazine has lately affirmed that 'the real religion of many people is only a decorous worldliness.' Instead of denouncing such assertions as wanton libels, would it not be wiser for us to examine whether such writers have discovered any rents in our moral garments, and then try to mend them?

"Assuredly there has been a lowering of the standards in reference to certain very vital points. Extravagance, lust for sudden gains, loose ideas of pecuniary trusts, self-indulgence, and participation in many questionable 'pleasures of the world,' have all made sad inroads into the territory which Christ claims for Himself. The older members of our churches mark and mourn these symptoms of degeneracy, but they are set down as 'croakers,' who always insist that 'the former days were better than these.' If the apostle John were living in these times, he would not be likely to join in such reproaches upon these plain-spoken veterans of Christ. He would rather be saying to us, 'Be watchful, and *strengthen* the things which remain that are ready to die.'

"As a very natural consequence of the lowering of the standards in doctrine and practice, the solid growth of the evangelical churches does *not* keep pace with the growth of our population. This is an undeniable fact. The organs of various denominations discuss the slowness of progress in their respective wings of the army, and attribute it to this thing, that, or the other thing. A sufficient reason why a man cannot walk as fast, and carry as heavy loads as he once did, is not to be found in the cut of his coat or the shape of his boots. The secret of the falling-off is in the loss of the *vital energies* of his body. The same laws which apply to the body also apply to that 'body of Christ,' the church. Only a healthy can save a sin-sick world. And a church which conforms to the sinful world can never lead that world to God.

"As another consequence of weakening loyalty, the contributions of money and of men to the evangelization of souls have not kept up with the increasing resources of the churches. I am quite confident that ecclesiastical tables of statistics will confirm this assertion. And how can we expect that the streams of benevolent activity will run full-banked and overflowing, when so much of the wealth and talent of the church are drawn off through the big, greedy outlet of self-indulgence? There is but one way to stop this drainage of the very life-blood, and that is an increase of godliness in the hearts of Christ's people. We

must love more, and live more for Jesus Christ, if we would give more. A toning-up of heart piety would tone up all the agencies and energies of the church immediately."

The echo of the above paragraph by another writer, both affirms and deprecates this depletion of the church's spiritual life, as follows :

"But the church of to-day bears no such terrible front against worldliness and sin. Does the Master say to her, as he said to his disciples, 'Because I have chosen you out of the world, therefore the world hateth you?' But the world does *not* hate the church now—does not seek to destroy her; on the contrary, it loves her because she consents to live with it in dishonor. The heritage of the church is a heritage of conflict, and she cannot be true to her Lord unless she carries out to the letter this part of his dying testament. But instead of the notes of conflict, there are indications of a disgraceful truce: the church is compromising with the world. Do you ask for proof? It is found in the fact that church membership is possible upon very questionable evidence of a spiritual life begun. The 'young man' who comes to the church seeking 'eternal life,' is not met with the searching test which our Lord applied. The line which separates her life from the life of the world, the church herself has stamped out."

The more prayerfully true believers will ponder this subject, the more profoundly will they become convinced that the true elements of the cross are sadly wanting in much of our existing Christianity. We need but to take the life and character of Paul, or, better, of Christ Himself, as a standard, to become convinced that the great mass of professing Christians have lost sight of this standard as a rule of faith and practice, and have taken some other and very different standard which requires little firmness of Christian principle, and little or no self-denial for Christ and souls. How can the church expect to win the heathen to faith in a *crucified* Saviour, and to lives of self-abnegation, while herself living in the practice of self-indulgence. How bid the heathen "Be not conformed to this world," "Come out from among them and be ye separate," while herself conformed to the world and emulating the most foolish and extravagant views, and practices, and fashions, which the world ever yet invented? To do this work of God, in evangelizing and Christianizing the heathen,

Christians must be in reality, as well as in name, "A chosen generation, a royal priesthood, a holy nation, a peculiar people." Then shall they "Show forth the praises of Him who hath called them out of darkness into His marvelous light;" and light up all heathendom with the *true* light of the Gospel.

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## VI.--PROTESTANT MISSION FORCES IN CHINA.

SOME of our subscribers have expressed a wish to see all the Protestant evangelizing forces employed in each unevangelized province of the world, brought under review. The idea is a good one; and after completing our present survey of the foreign work of each board and branch of the church separately, we hope to take up, by turns, each province or portion of the unevangelized world, and show what is being done for it by each and all branches of the church. Meantime, as a little earnest of our purpose, we present the following statistics, showing the Protestant forces at work in China early in 1876.

The Rev. J. Lees has published the statistics of the China missions, prepared evidently with much labor and care, and from which we compile the following table:

	Began.	Present No. of Missionaries.
London Mission, . . . . .	1807	23
American Board, . . . . .	1830	28
American Baptist Missionary Union, . . . . .	1834	9
American Episcopal, . . . . .	1835	10
British and Foreign Bible Society, . . . . .	1836	2
English Episcopal, . . . . .	1837	20
American Presbyterian, . . . . .	1838	40
English Baptist, . . . . .	1845	1
English Presbyterian, . . . . .	1847	14
American Methodist Episcopal, . . . . .	1847	24
American Southern Baptist, . . . . .	1847	10
Rhenish Mission, . . . . .	1847	6
American Methodist Episcopal (South,) . . . . .	1848	3
Wesleyan Mission, . . . . .	1850	23
American Reformed (Dutch,) . . . . .	1858	4

	Began.	Present No. of Missionaries.
American Woman's Union, . . . . .	1859	2
American United Presbyterian, . . . . .	1860	1
English New Connection Methodist, . . . . .	1860	3
Society for Propagation of Gospel, . . . . .	1862	2
China Inland, . . . . .	1862	41
Scotch United Presbyterian, . . . . .	1863	6
Scotch National Bible Society, . . . . .	1863	2
Female Education Society, . . . . .	1864	2
American Southern Presbyterian, . . . . .	1867	9
English United Methodist Free Church, . . . . .	1868	2
Irish Presbyterian, . . . . .	1869	2
Basel Mission (some came in 1847,) . . . . .	1874	11
Canadian Presbyterian, . . . . .	1874	1
Unconnected, . . . . .	1874	3
American Bible Society, . . . . .	1876	1
		305

These 305 represent both the men and unmarried women workers. And it is a fact of no little importance in estimating coming progress in the work, that 113 of these workers have entered the field since 1864; 141 of the missionaries, representing 12 societies, are from the United States, and 143 representing 14 societies, are British. The increase in number of workers since 1876, we know not, though by some societies the advance has been decided. The one missionary of the American United Presbyterians has been withdrawn to California, but the Canadian Presbyterians have 2 men in the field now. The Established Church of Scotland has begun work there with a band of 5 workers, and the China Inland Mission has already nearly or quite doubled the 41 laborers it had in China in 1876. The whole number of Protestant converts in China, as reported at the London Conference in October last, is 13,035.

In speaking of the character of Chinese converts, the Rev. W. Fleming Stevenson tells of three men who came from a distant province to Peking, incidentally or rather providentially heard the Gospel, received it into good and honest hearts, believed and were baptized, and then returning to their own province, told the story of the Cross to their neighbors, and found so much interest awakened that they sent men

to Peking with the earnest message, "O, send us missionaries"—and having no missionaries to send, the brethren sent a trustworthy catechist, who entered heartily into the work, and before one year transpired, a deputation came back to Peking telling the missionaries 260 were ready for baptism and 250 more in training, to be ready soon. Mr. S. affirms:

"I have never met anywhere in Christian lands Christian men and women of a higher type than some I met in China. I have never met in any land Christian men and women of higher spiritual experience or tone of life. \* \* I found in Amoy, the elder of a native church, active and diligent in the Lord's work, earning his living by carving those beautiful and exquisite stones for the bracelets which your ladies wear. Years ago he had been the best carver of idols in the city. Now he goes about preaching Christ.

"In one of the colleges for native teachers, I found a theological tutor. He was a man of high education and culture. He had been led to Christ by going into a Christian barber's shop, who makes it a practice to speak of Christ to everyone coming in. His words were fitly spoken to this man, lodged in his spirit, led to his conversion, and a life devoted to theological teaching."

Of Chinese preachers, Mr. S. says—

"I have never heard sermons which impressed me more. There is one of the native preachers who is called the Guthrie of North China, and his son is really a Guthrie, too. They are men full of the greatest power, using admirable imagery, and grafting this on to the soundest doctrine—men of as remarkable eloquence as some of your best pulpit orators, who can sway men here."

In illustrating the activity of the converts in winning others to Christ, Mr. S. tells of a woman who heard the Gospel from a faithful hospital assistant, refused at first to listen, but at length believed, and confessed Christ; and though her husband was angry, and would not let her come near him for three years, yet her patient, meek fidelity and persistence resulted eventually in winning to Christ not only her husband, but also her son, her sister and brother-in-law, and altogether eleven of her nearest relatives. This is the apostolic type of piety, whether found in China or America, in the first or the *nineteenth* century.

The above was to have found place in our last number, but was crowded out. We now have the fuller statistics, prepared for the late conference at Shanghai, May 10th–24th, 1878, as follows, viz.:

	Missionaries— Men and Women.	Stations.	Out Stations.	Communicants.	Theological Schools.	Students.	Ordained Ministers.	Assistant Preachers.	Native Contributions.
American . . . . .	212	41	215	5,300	9	94	42	212	\$4,483
British . . . . .	238	42	269	6,464	9	115	28	265	4,789
Continental . . . . .	26	8	27	1,271	2	22	3	34	.....
Totals . . . . .	476	91	511	13,035	20	231	73	511	\$9,272

This shows an increase of 171 missionaries (male and female) since 1876. But it should be noted that the 305 of 1876 includes only the men and unmarried women, whereas the 476 of the conference statistics include all, married and unmarried, men and women. When shall we adopt some uniform system for missionary statistics, which shall enable us to know the actual number of each kind of workers?

#### VII.--FIELD NOTES.

PREMIUMS.—We have small appreciation of premiums as inducements for new subscribers to anything. If the paper or periodical thus floated is not worth the price asked for it, it is better to reduce the price. We expect to make every number of this REVIEW worth to each subscriber, at least twice its price. But we find ourselves able, at moderate expense, to procure copies of a neat Map of the Chinese Empire, about 18 by 20 inches, showing distinctly the 18 provinces, with their prominent cities and towns, and the recent exploring tours of the missionaries of the China Inland Mission. The map includes



also a portion of Burma, Assam and Thibet. To an intelligent and permanent interest in foreign missions such maps are a necessity, and we propose to furnish one to every subscriber, old or new, who will send us *five* or more new names, with \$1 for each name; or \$5 with a less number of names.

Our subscribers will be glad to know that our list has so enlarged this year that the current expenses of the REVIEW are fully met and we have good hope that all arrears for printing will soon be canceled, and some avails remain to be used in mission work among the heathen.

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AFGHANISTAN.—We propose to have in our next number an article showing “Attempts to carry the Gospel into Afghanistan and Kafiristan,” as also a valuable contribution entitled “The Morning Cometh.”

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The distinction of *Part II.* in this REVIEW, will hereafter be disused for greater convenience of arrangement. The character of each article will be sufficiently indicated by its title; and we venture to suggest to readers who cannot read all, to omit such articles as “Church Courts in Foreign Missions.” Though of no little importance to Secretaries, boards, and all who have to do in shaping church polities, (not less so to those who ought to have nothing to do with them,) they are less vital than the more spiritual elements and results of our foreign work. The relation of this article to the second proposal of the paper read to the General Assembly of 1877 at Chicago, will be manifest to all who were present in that assembly; but its relation to the past policy and action of the foreign boards of some other branches of the church, is no less real and explicit.

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MURDER OF MISSIONARIES BY CANNIBALS.—We are sorry to see it confirmed that four Wesleyan native preachers were murdered and eaten by cannibals last April on the Island of New Britain.

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Rev. T. S. Johnson, M. D., of the M. E. Mission, Shajehanpore, India, reports the baptism of 86 orphan boys, four adults and three of their children.

The Rev. F. Snelson, of the A. M. A., sent to the Mendi Mission, Africa, last year, has already returned on account of his wife's health. This result prompts the declaration of the officers of the A. M. A.: "We send no more recruits without medical attestation to their soundness of body."

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Two freedmen from this country, Rev. Messrs. Richardson and Johnson, having prosecuted their studies in Mr. Spurgeon's College, London, have recently left England, with their wives, for Central Africa. The Lord give them faith, courage and perseverance.

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Miss Mary E. Savery, after eleven years in Africa, has felt constrained to resign the service on account of impaired health.

Julius W. Y. David, M. D., sent to Africa in Nov., 1877, by the Protestant Episcopal Church, has resigned the service and entered upon private practice.

Rev. and Mrs. M. Allan Fair, from Cape Palmas, reached New York September 22d, 1878.

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LEGACIES.—Deacon Jeremy Drake, of South Boston, Mass., has left \$4000 to the A. B. C. F. M.—one-half for missions in nominally Christians lands. He also left \$1000 to the A. M. A.

The late Dr. Fraser, of Hampstead, bequeathed \$50,000 to the Edinburgh University, but learning that they practiced vivisection in its medical schools, he revoked the bequest, and gave it to the Scottish Society for the Prevention of Cruelty to Animals.

A GIFT IN SECRET.—One thousand pounds has been given anonymously to the Society for Promoting Christian Knowledge, through the Rev. Brownlow Maitland, to whom it was handed at the recent Church Congress by a gentleman whom he did not know.

Mrs. Mary Munro, of New York, has left \$5000 to the Presbyterian Foreign Board.

Joseph Murtagh, of Oxford, Pa., left \$1500 to the Presbyterian Home Board and \$1500 also to the Foreign Board, \$1500 to the Am. Tract Society and \$1500 to the Woman's Foreign Board.

Mrs. Betsey Whitehouse, of Pembroke, N. H., left over \$100,000 for religious and educational purposes, mostly to the N. H. Missionary Society.

George M. Marsh, of Portsmouth, N. H., left \$50,000 to \$100,000 to the Protestant Episcopal Church.

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GOD'S CARE FOR MISSIONS.—A party of missionaries in connection with the China Inland Mission, embarked for China October 11th. The same afternoon two candidates, Messrs. Drake and Elliston, were notified that the party having sailed, these brethren could now be received into the "Mission Home" with a view to their early departure also. At the same time they were told there was not a penny in hand for their expenses, but God would doubtless furnish the needed help in time. The same night at 9 o'clock, a letter came from a distant European capital, enclosing among other donations, \$500 "to pay the passages of two new missionaries." The donor knew not the emergency, but God had anticipated it and the prayers offered for this help, and moved the heart of His distant servant, just in time for the arrival of his gift when needed. This case well illustrates the source of supply for the work of this mission.

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Babu Umes Chundra Baksi, formerly college professor in Calcutta, but for six or seven years past a pleader in the Munsifs' court, has recently professed his faith in Christ and received baptism.

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Nineteen Protestant missionaries in China are reported to have died in 1878.

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The increase of members the past year in the China Mission Churches of the M. E. Church, South, is reported to be 33 per cent., and the average contribution of their members \$1.92.

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"A subscriber who asks us to name to him some journal which gives 'a comprehensive survey of the whole mission field of the world, with statistics, etc.,' is informed that we know of no journal which corresponds to his desire. \* \* \* THE MISSIONARY REVIEW, published at Princeton, N. J., by Rev. R. G. Wilder, may be helpful to him."—*Congregationalist*.

We thank our worthy contemporary for so kindly thinking THE MISSIONARY REVIEW "may be helpful" to such a subscriber; though he might have stated that many think it is the very periodical sought.

The Rev. and Mrs. C. D. Heer, and Mrs. L. Reutlinger, of the Gaboon and Corisco Mission, and Miss B. Houston, of the Ningpo Mission, have returned to this country for health.

We are glad to see the Presbyterian Foreign Board has four new men under appointment for the foreign field, two of them young pastors of 4 and 6 years' experience in this country—and that the Secretaries know of several others in the theological seminaries who wish to be sent to the foreign work.

The Bible has now been translated, in whole or in part, into 226 languages or dialects.

#### CHURCHES IN NEW YORK CITY.—

Protestant Episcopal,	73
Roman Catholic,	54
Methodist Episcopal,	50
Presbyterian,	41
Baptist,	31
Jews,	25
Lutheran,	21
Dutch Reformed Presbyterian,	20
African Methodist Episcopal,	9
United Presbyterian,	7
Congregationalist,	6
Reformed Presbyterian,	5
Universalist,	4
Unitarian,	4
Friends,	3
True Dutch Reformed,	1
Swedenborgian,	1
Greek Catholic,	1
Miscellaneous,	18

If all these churches and pastors, buttressed with elders and deacons, Sunday-school superintendents and teachers, and Christian workers of every kind, are a necessity in New York, what would become of it with only one Christian worker for the whole city! And what hope is possible for the millions of China, India and Africa, with only one Christian worker to half a million, or one to the million, as in some parts?

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ROMISH FORCES IN GREAT BRITAIN.—The *Catholic Directory* reports in Great Britain (1879,) 21 Romish archbishops, 2175 priests and 1386 churches; showing an increase the past year of 39 priests and 38 churches. The number in Scotland is 6 bishops, 272 priests, and 264 churches and stations.

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ALPHABETS.—The number of letters in the world's alphabets are said to vary from 12 in the language of the Sandwich Islands to 202 in the Ethiopic language. The Burman has 19 letters, the Italian 20, the Bengalee 21, the Hebrew, Syriac, Chaldee and Samaritan, each 22, the French 23, the Greek 24, the Latin 25, the German, Dutch and English, each 26, the Spanish 27, the Arabic 28, the Persian 32, the Russian 41, the Sanscrit 50 and the Maratthi 52.

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The Woman's Board of Missions auxiliary to the A. B. C. F. M., held its annual meeting in January. It reports nearly 900 auxiliary societies, 500 missionary circles among the children, 68 missionaries in foreign fields, 62 Bible readers, 18 boarding-schools, 65 day-schools, and 5 homes. Its subscriptions and legacies for the year amount to \$65,728.44.

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NEW MISSION PROPOSED IN AFRICA.—We notice with pleasure that \$308.72 have been contributed to the A. B. C. F. M. with special reference to a new mission in Africa. In addition to this, "an Episcopalian of Boston" has pledged \$500 and Mr. Arthington, of Leeds, \$5000.

This board has some special facilities for undertaking such a mission from the base of its present work among the Zulus near Port Natal. Rev. Mr. Tyler, of this Zulu mission, reports the ordination of

Umbiana, another native pastor, on the 9th of August last, to be supported by the Zulu Home Missionary Society; and some of the growing band of native workers in that mission might well be employed in carrying the Gospel into new regions where it has not yet been published. Our French Protestant brethren, so long and successfully laboring among the Bassutos, are planning enlargement, or rather, Lobengula, chief of the Matebeles, refusing to let them remain in his territory laboring among the Banyai, Mr. Coillard has taken his band of Bassuto Christian helpers and gone toward the Zambesi, with the view of founding a new station under more friendly auspices. The Rev. Mr. Rood, of the Zulu Mission, speaks of Umzilla as a chief among whose people no mission has yet been established, occupying a region northeast of the Matebele, beyond the Amaswazi, and expresses his opinion in favor of attempting the proposed mission of the A. B. C. F. M. among them. They are believed to speak the same (Zulu) language. It is hardly probable that board will command sufficient funds for this new enterprise immediately, but we hope it will keep its Zulu mission well manned and in a position ready for this forward movement as soon as funds shall be provided.

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CENTRAL AFRICA.—Five of the British societies have already established missions in the regions explored by Livingstone, and have good promise now of making them permanent, while our English Baptist brethren, entering from the west coast, bring back a good report of their undertaking.

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Our contemporary, the *Congregationalist*, should note that it is the L. M. S. that has established a mission at Ujiji on Lake Tanganyika. The mission of the C. M. S. is in Uganda, the country of King Mtesa.

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Mr. Daniel Burton, formerly in the service of the A. M. A., in western Africa, has recently gone back as industrial agent of the C. M. S., his wife to have charge of a mission school of the same society.

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MISSIONARY PERIODICALS, CIRCULATION OF.—We see it stated that the *Missionary Herald* of the A. B. C. F. M., has a circulation

of 25,000, the largest yet reached by any missionary periodical "the world over." We supposed it had a larger number of paying subscribers than this, and that the *free* circulation of those printed with mission funds, contributed for work among the heathen, brought its circulation well up to 100,000. But the *Congregationalist*, which ought to be well informed, (living in the same house,) gives the above figures and claim, and also says the *Presbyterian Foreign Missionary* sends out 20,000, and the *Baptist Missionary Magazine* over 7000. We shall be glad if its reference to this subject results in bringing out the actual circulation of each and all missionary publications, and the burden each imposes on mission funds. On this last point we have already gathered some data, which we hope to present in a future number. Meantime, it may interest some minds to know that the *Missionary Record* of the United Presbyterian Church of Scotland, has a monthly circulation of 56,000, and we have an impression that some of the other British missionary periodicals have reached a still larger circulation.

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Ninety-six peers some time since signed and forwarded an address to the Archbishop of Canterbury, asking his attention to the "Priest in Absolution," and the Romish practices disclosed in this connection, expressing alarm at the increase of auricular confession in the Church of England, and urging his lordship to publicly condemn the practice.

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Lord Shaftsbury has withdrawn from the Society for Propagating Christian knowledge, because of its ritualistic and infidel proclivities. It has recently published "A Manual of Geology," which conflicts with the Mosaic account of the creation. This venerable society has, in past years, accomplished much good. It is greatly to be regretted if it has fallen into unworthy hands.

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Auricular confession is said to be more widely prevalent in the Church of England now than at any period since the Reformation. In some of the "sisterhoods" they wear the "consecrated Host," in "little silver boxes, like snuff-boxes," suspended from their necks, just as some sects of Hindus in India wear about their necks the emblem of their favorite god.

We do not wonder that some half a million of those who worship the true God in England have sent a memorial to the Queen, praying her to use all her influence for suppressing these Romish practices ; but we do wonder that of the 24,000 ministers of the Church of England, only 3286 put their names to this memorial.

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The British Foreign Bible Society put into circulation last year 2,943,597 full copies or portions of the Bible, at a cost of \$1,139,000—an increase over the previous year of \$50,000.

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The leading printing office at Tokio, Japan, is about to issue a newspaper in the interest of Christianity, as a purely business enterprise.

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We see it stated that the Chinese of California, whom many would banish from this country, have sent for the relief of yellow fever sufferers at the South almost as much as our whole nation has sent for the famishing in China.

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A “revised project” for the conduct of the churches, or religious service, in Switzerland, was recently introduced and submitted to the votes of the people. It was regarded as seriously involving “the destinies of the National Protestant Church.” But the people of Geneva rejected the “project” by the large majority of 8756 nays to 2591 ayes, showing that conserving elements are still predominant in the old home of Calvin.

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WALDENSIAN MISSION CHURCHES.—Our American churches do not know enough of the struggles and progress of these churches. From the report of their recent synod we find the churches are 39 ; stations, 24 ; places regularly visited, 62 ; regular attendants on worship, 4203 ; occasional hearers, 15,323 ; communicants, 2530 ; catechumens, 393 ; members received last year, 291 ; pupils in day-schools, 1840 ; in Sabbath-schools, 1749 ; and the annual contributions of these churches have advanced in the past ten years from \$1250 to \$8000.



The Waldensians have a colony at Rosario, Uruguay, South America. With the characteristic elements of these people, the colonists have firmly held to their ancestral faith, and number 1350 in their own communion. At the recent Waldensian synod, two deputies from Rosario appeared, asking recognition and seats in the synod. This was at once accorded, and Rosario was received as the seventeenth parish of the church. One of the deputies was so affected by this unanimous action and cordial welcome, that "he wept like a child." May this warm Christian sympathy serve to fan the piety of both branches of this old historic church into a brighter flame. The Rosario brethren in South America have around them a large and grand field for mission efforts. There are 66 names in the "revised" roll of Waldensian ministers, 56 of whom are in "active service."

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BERLIN MISSIONARY SOCIETY.—The Rev. Dr. Wangemann, Secretary of this society, stated at the late missionary conference in London that its work is limited to South Africa; that in a region 1000 miles long and 500 wide, it has 42 stations among seven nations, speaking seven distinct languages; that it has 53 missionary laborers supported by about \$60,000, contributed by the poorer classes, and made up largely of "widows' mites." Their missionaries had scarcely half the salary of the English missionaries, and yet were required to be men of most thorough education. God has blessed their work, and their mission churches had 8000 baptized converts.

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FRENCH PROTESTANT MISSIONS AMONG THE BASUTOS.—This mission reports 15 missionaries; 90 native evangelists; 3121 scholars; 4000 communicants; 21,000 attendants; and is seeking enlargement northward towards the Zambesi. The refusal of one chief to let them labor in his province seems likely to result in the "furtherance of the Gospel" among more central tribes.

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PROXIMATE INCREASE OF CONVERTS IN FOREIGN MISSIONS IN 1878.—The first four items below are taken from reliable organs; the fifth item is only an estimate—

In India—Church of England, C. M. S. . . . .	11,000
“ “ “ G. P. S., . . . . .	19,000
“ American Baptist Missionary Union, . . . . .	15,000
“ “ Reformed Presbyterian (Dutch), . . . . .	9,000
	————— 54,000
By other branches of the church, and in other mission fields,	11,000
	—————
	65,000

These figures for India are those of only *four* societies. If we allow for the increase in the mission fields of all the 35 societies laboring in India, the increase in India alone will doubtless exceed 60,000, and in *all* foreign missions 75,000. To God be the praise, but let Christians take courage.

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THE CONGREGATIONAL QUARTERLY.—We are sorry to notice that the *Congregational Quarterly*, after 20 years' service, has suspended because of the unwise action of the Committee of the National Council in resolving to publish in a *Year Book*, the important statistics and papers which have been hitherto published in the *Quarterly*; this Year Book to be published at the expense of the churches, and a copy furnished gratuitously, post paid, to every church and to every minister of the denomination.

This is of a piece with the policy of mission boards in printing missionary periodicals with the funds of the churches, thus making missionary intelligence of little repute, misapplying funds contributed for a specific object, and lowering the cause whose claims should be kept as high and sacred as possible. The churches have it in their right and power to put an end to such wrong practices, and the sooner it is done the better will it be for the cause of Christ, at home and abroad.

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RENOUNCING IDOLS.—The people of Nukuor, Micronesia, have thrown away their idols, and present an open door for the Gospel.

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JAPAN.—Mr. Neesima's church reports 14 new converts, and a new church has been organized at Akashi.

TWO CENTS FOR FOREIGN MISSIONS TO NINETY-EIGHT CENTS FOR HOME WORK.—This is said to be the actual proportion of the gifts of the church for Christian work at home and abroad. The amount expended at home on churches, pastors, &c., compared with that abroad, seems a manifest confirmation of the statement. To an earnest foreign missionary, with heart and hands fully engrossed in his work, this disparity seems a libel on the Gospel, and a reproach to Christendom. A missionary's irrepressible feelings are indicated somewhat by the following utterance of Rev. G. L. Mackay, in Formosa. He is a missionary of the Canada Presbyterian Church, and speaking of the work of that church for the heathen he says—

“She is not doing half of what she can accomplish. As I look at the figures which one church in Montreal cost, a feeling creeps over me which I cannot describe, for 200 splendid chapels could be put up in North Formosa for what that one building in Montreal cost. Think of it! O, think of 200 chapels in North Formosa; why, the heathen temples would soon crumble to dust. Think of it! heathenism would soon disappear before such light. Such a number of chapels would fill the north of this island with places of worship.”

The editor of this REVIEW himself, after toiling thirty years in India, building chapels and school-houses largely with his own hands, on returning to America finds churches in New York on which have been lavished \$200,000 to \$500,000, and a Secretary of his own foreign board on a salary of \$5000, while the work of his church abroad is kept under such disabilities, and its oldest mission in India is really dying out for lack of men and means. Grand as the conquests in heathen lands the past few years are, and special as the favor and blessing of God on the feeble efforts of His church are, the world will never become evangelized while this criminal disproportion in the gifts and efforts of the church continues. Nay, more. Such selfish monopoly and perversion of the priceless blessings of the Gospel, and the rich gifts of God, cannot fail to bring divine displeasure and judgments, unless repented of with a sincerity which shall involve a change of life and action.

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MEXICO.—Rev. J. W. Butler says—

“The work goes on in my circuit in a wonderful manner; one of my

suburban appointments is rapidly developing into a regular and self-supporting congregation. Here in Trinity our meetings are increasing in spiritual interest.—*Northern Advocate*.

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**INFLUENCE OF THE BIBLE.**—Some Protestants, even, doubt the wisdom of placing the Bible in the hands of superstitious heathen. Some copies of it were recently given to the Governor of a prison at Otsu, in Japan. He passed them on to a reader in jail for manslaughter. Shortly after, a fire breaking out in the jail, the 100 prisoners, in the emergency, were able to escape, but to a man remained, helped put out the fire, and waited to be re-imprisoned. Searching for the cause of such behavior, never before known among Japanese prisoners, it was found that the truths of the Bible had so impressed the reader, and all the others through his reading and teaching it, that their behavior was traceable wholly to this teaching. The reader was pardoned, but remained in Otsu to teach his fellow prisoners the way of God more perfectly, and engage in other Christian work.

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**MISSIONARY INFORMATION A NECESSITY.**—“I have been making a ‘Missionary Map of the World’ for use in the Monthly Concert, and the special thing which I desire now, aside from current missionary intelligence, is to ascertain all foreign missionary fields and stations of all evangelical denominations. \* \* \* The difficulty is to ascertain, with certainty, all fields and stations occupied by other denominations; the names of the societies and churches operating them; the number of commissioned workers, men and women; and the number of communicants.”

Here, we take it, is a genuine “missionary pastor.” The paragraph is in a MS. letter from one of our subscribers. We commend his example to every pastor in Christendom, both in the preparation of the map and his attempt to get definite and reliable knowledge of every Protestant missionary station in the unevangelized world. Let a pastor enter upon this work with a purpose that will know no rest till the knowledge is gained, and his church will inevitably come to share his knowledge—his views and interest on this subject. To this pastor, and all such, we commend “Colton’s New Missionary Map of the World” as the latest and most reliable. But this is general—dis-

tinguishing only between the fields of American and European societies, and not indicating the many subordinate stations at all. To gain knowledge of these, all the organs of the various missionary boards and societies must be carefully read, and the work of societies which have no organs, and also of individuals who are enlisting in increasing numbers in independent efforts, can be ascertained only by careful attention to all missionary items in the public press, and extensive correspondence with workers in all mission fields. We need hardly intimate that it is the aim of the MISSIONARY REVIEW to gather up those very facts, and furnish statistics of every Protestant foreign missionary field and station in the world, but "*hic labor, hoc opus est.*" That we have already made some progress in this work, we think our readers will readily admit, and we shall be thankful to every home and foreign worker who will help us to new facts and items facilitating our object. The best missionary statistics are more or less imperfect, and it is impossible now to ascertain from them, with certainty, even the number of ordained missionaries sent out from Christendom. But patient investigation and persistent toil avail much, and so much as these can avail shall accrue to the benefit of our readers.

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EDUCATION OF HINDU WOMEN.—When this began some fifty years ago, it is reliably stated that among all the millions of Hindu women there were not 400 who could either read or write. The percentage of readers is still small, but through the persevering efforts of missionary women a beginning has been made, and signs of progress are manifest.

A magazine (the *Paricharika*) was started last May, designed for Bengali ladies, its articles written "in simple, graceful and chaste style" by educated native women.

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CYPRUS.—The old Kirk and Free Church of Scotland have both begun Christian work on the island of Cyprus.

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Rev. John Geddie, D. D., gave himself to foreign missionary work in 1846, and labored some twenty-five years on the island of Aneityum, dying in 1872. A monument recently erected to his memory on

the island has engraved on it this sentence—"When he came here there were no Christians; when he went away there were no heathen." Let young men read and consider.

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A MISSIONARY EXPLORING TOUR.—Mr. Isaac Sharpe, of the Society of Friends, and one of its most prominent ministers, is about starting on a difficult and arduous enterprise. He is to start from the Cape of Good Hope, and travel through a large part of Africa, and on to Madagascar, and thence to Australia, and from there through portions of America. The latest reports leave him and his companions well advanced into Southern Africa, and pressing forward with resolute purpose.

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PROGRESS IN M. E. FOREIGN MISSIONS.—The Methodist Episcopal organs say—

"There never were more encouraging reports from the field. From India, Dr. Johnson sends the sacred tuft of hair sheared from the head of a Hindu teacher whom he had just baptized, whose disciples numbered three hundred 'houses.' He has been an intelligent and sincere inquirer for two years. Rev. E. W. Parker writes of having baptized fifty persons in a single 'round' as Presiding Elder. Bishop Peck has just received from Japan the recommendations for admission on trial to annual conferences in this country of *eleven Japanese preachers*. Among the Swedes, in the northwest, a great work is being done in gathering of souls into the kingdom. So the cheering reports come from all over the field. The Presiding Elders are rallying to the call of the General Committee."

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CONVERTS FROM GOVERNMENT SCHOOLS.—We see it stated with some gratification that "some of the most leading and influential converts in North India, were educated in government schools, amongst others, Professor Ram Chandar, of Delhi, Babu-chand Lal, the Rev. Tara Chand, and the Rev. Imad-ud-Din." Instead of decrying government education in India, would it not be more worthy of the church to prize the opportunity thus offered, rally all her forces and pour in the light of true religion as widely and rapidly as government can impart the light of true science?

HEALTH OF FOREIGN MISSIONARIES.—Young men fearing special danger to health and life in foreign mission fields, should note the many missionaries who are spared to labor 30, 40, and even 50 years. The Rev. John Inglis, of the Free Church of Scotland, after 9 years in New Zealand and 25 more on Aneityum, an island of the New Hebrides, is now at home in quite vigorous health, employed by the British and Foreign Bible Society to carry through the press an edition of the Old Testament translated into the language of Aneityum by himself. What work can any man find in Christendom of equal importance for God's glory and the salvation of souls, as that accomplished by this missionary to the heathen?

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ORDINATION OF A BUDDHIST PRIEST.—A correspondent of the *Foochow Herald*, describing such ordination, says:

“The candidates for holy orders, each attended by two priests, knelt before tables which stood about the temple, and on their shaven heads were placed from three to a dozen lighted pastilles of incense which were left to burn into the flesh. Meanwhile, the priests recited texts, and in twenty minutes the ordination was over.

“Another priest, anxious to become a Buddha himself, stood before the three great images of the deity, quietly burnt off a finger, and hoped that when two or more of his fingers had been consumed by slow degrees, he would have attained his object!”

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CHRISTIANS HONORING HEATHEN SUPERSTITIONS.—We grieve to learn from our India exchanges that H. E. Sir Richard Temple, the Governor of Bombay, with the Hon. members of his Council, has been gracing the annual festivities and worship of the Hindu pot-bellied elephant god, Gunpatti. The cortege of official Christian gentleman, with a number of European ladies, listened to a Kirtan celebrating the praises of this Hindu god in music and song, and thus gave their influence to commend, honor and extend this superstitious worship.

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FAMINE IN CASHMERE.—It is estimated that 25 to 50 per cent. of the population has perished from this famine. “Whole villages are deserted, and districts practically depopulated.”

TIGERS, MAN-EATING.—The destruction of human life in India by wild animals is almost incredible, amounting to several thousand per annum. Early in 1876 several man-eating tigers rendered the road unsafe from Hazarubagh to Ranchi, in Central India, and by the 1st of April, 97 persons had been destroyed by them. Government employed a large number of hunters to make war upon the tigers, but these totally failed either to capture or destroy them. The road had become quite impassable. In January last, however, one Rampersad Narain Singh enlisted in the enterprise, and in six months succeeded in capturing four of them alive and killing two others. The readiness of some few of the natives to enlist in such an undertaking, and actually to take animal life, marks decided progress in subduing Hindu superstitions as well as tigers.

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INTERNATIONAL COUNCILS.—One of the grandest results of mutual influence and adjustments by neighboring nations has just transpired in Egypt, in the consent of the Khedive to restore to the State all the landed property he and his family had assumed and long held. This has been brought about by the Supreme Commission of Inquiry, as it has been called, and is but one item of many reforms recommended and virtually assented to by the Khedive, and which give an outlook of better promise and hope for the land of the Pharoahs, and for the evangelistic work of our American missionaries there.

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Eight of the American Board's mission churches in Japan are said to be self-supporting.

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PUNISHING A GOD.—Miss Safford reports that a Chinese mandarin, enraged at an untimely storm, "had the god of the winds arrested and chained up in his own temple for sending the wrong blast at the wrong time;" and that at the height of the terrible tornado at Canton recently, the Chinese kept up a vigorous discharge of fire-crackers to allay the anger of the avenging spirits who sent the tempest.

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SUPERSTITION.—Miss S. gives also, on the authority of a gentleman living at Canton, the following account of the origin of tornadoes, viz.:

"A pond on the top of a mountain some eighty miles from Canton is



believed to be the haunt of a dragon with a stunted tail, supposed to ride upon the clouds and rule the whirlwind. More than a hundred years ago, a school-boy rambling on this hillside, picked up an egg which he took back to school and kept, and from which at last a creature like a serpent was hatched. The lad kept it at school in his table drawer until one day the master saw it, and ordered him to take it away. It was now some feet long, and the boy took it to the mountain and put it in a hole, where he often visited and fed it. Sometimes when he could not go to see his strange pet it came to the school to see him, but the other boys were afraid of it, and told their school-fellow not to let it come any more. The creature, now grown into a monster, was accordingly kept away by its young patron, who also began to neglect visiting it. Several months elapsed, the boy's mother fell sick, and it was declared there was no cure unless some liver of a serpent could be obtained. The boy remembered his pet on the hill, went to see it and asked the creature to allow him to enter its stomach and cut off a piece of its liver. It distended its jaws, let the boy crawl in and cut as much liver as he wished. This he took home, boiled and administered to his mother. She derived so much benefit from the dose that she persuaded her son to go and try to get some more. He complied and again entered the serpent's jaws, but this time he cut too much and the monster was compelled to shut its mouth and swallow him. The god of heaven decreed that for having eaten a human being, the serpent could never enter heaven. Thus, furious at being debarred the celestial regions, it comes every two or three years and disturbs the people of the north by storms."

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We see it stated that more than 20,000 Jews have been converted to faith in Christ in Great Britain during the last 70 years.

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The *Jewish World* reports unusual religious interest among the Jews in Sweden. At Gothenburg, the principal seaport, 4000 Jews are said to have attended the Lutheran service on a single Sabbath.

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MADAGASCAR.—Rev. W. D. Cowan, of the L. M. S., writes :

“At no period of my work here has there been so large a number of applicants, principally Betsileo, for admission into the church. For several months in succession I have had to baptize from twenty to thirty candidates, after four month's probation.”

HOW SOON WILL THE WORLD BE EVANGELIZED, AT THE RATE OF THE LAST 1800 YEARS?—The Roman Empire in Paul's time, had a population of about 120,000,000, and despite the ten bloody persecutions, Christianity became generally prevalent. Of the more than 1,400,000,000 of the world's present population only about 2,000,000, (and a large proportion of these only nominal) Christians are the result of modern missions.

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### VIII.--CHURCH COURTS IN FOREIGN MISSIONS.

UNDER the above heading we include associations, conferences, councils, presbyteries, synods and all ecclesiastical bodies of the different branches of the Christian church, by whatever name they may be known, and the question we raise is not whether these church courts, so long time recognized and fully established in Christendom, shall be disallowed in the foreign mission fields, and the infant churches be taught no form of church polity and government whatever, or be taught a mongrel form, composed of eclectic elements taken from some of the existing polities, but really forming one entirely new and nondescript, bringing out in bold relief the unique wisdom of men, deprecating the great number of existing Christian denominations, and seeking to abate the evil by creating a new denomination, thus augmenting the very evil they deprecate. We assume that some form of government and polity must be adopted wherever churches exist—infant churches gathered from the heathen in our foreign missions being no exception—and instead of believing that only one form of church polity is admissible in such churches, and that this must be something newly invented, we believe there are excellencies in every form now existing in Christendom—more excellencies in some than in others, but enough in each to make it do good service in the mission churches wherever preferred and adopted.

Our question, then, is not what particular form of church polity shall be adopted, but rather who shall choose it? Who are the proper parties, in a given mission, to decide what particular polity shall obtain in its churches? Are they the missionaries, through whose labors the heathen are converted and brought into the church, and those in connection with their own ecclesiastical body in Christendom, which or-

daind and sent them out, and sustains them and their work ; or is it the non-ecclesiastical board which the church has made its agent for conducting the financial interests of the missions ? This is the question now pressing for an answer, and it must have more prayerful consideration and action than most branches of the church have yet given to it. This is the question involved in the previous article in this REVIEW (Vol. I., page 319,) objecting to the action of the Secretary of the Presbyterian Foreign Board in sending his scheme for "Missionary Presbyteries and Synods" to the missionaries abroad before submitting it to General Assembly.

It is possible some of our readers may have thought that article limited in its interest and application to one denomination, and to one foreign board—having nothing of common interest to all boards and branches of the church. If so, we may as well mention the fact that the Presbyterian Foreign Board is not the only one that has sought to influence its missionaries and control the polity and government and denomination of their mission churches and ecclesiastical courts. We know of an ecclesiastical body, organized by the members of quite a large and prosperous foreign mission, which was disallowed and broken up by the Secretary of a non-ecclesiastical board. We were for a time acting pastor of a mission church which, at the pleasure of the missionaries, was organized with a certain polity and form of government, and became connected with an ecclesiastical body in America, but subsequently, through the influence of the non-ecclesiastical board and its Secretary, the connection of the said church with its American judicatory was disallowed or ignored, and its polity was changed. And the question, who are the proper parties to determine the polity of foreign mission churches, and the character of their ecclesiastical judicatories, is one of common interest to each and all branches of the Christian church.

Our former article, dealing, as it did, with a particular case, may have seemed, to some minds, too personal to the Presbyterian Foreign Board. A specific case, taken from the action of any board, would necessarily be personal to that board. And yet specific cases must be cited if we would demonstrate the existence of any wrong usage, or lead to its correction ; and probably most candid minds will recognize the propriety of our taking such case, in the first instance, from the foreign board of our own branch of the church, rather than from those of our neighbors, whose turn may properly come in due time. In making still further reference, then, to this special case of the Presbyterian Board, we shall not be thought personally hostile to that board, or as, regarding its Sec-

retaries, sinners above all them that dwell in mission-houses. On the contrary, we regard this board as having some excellencies not possessed by some others. We cannot commend it, as our friend Dr. Mitchell, of Chicago, does, for being *too economical*, in that it does not subscribe for missionary periodicals enough to make its *Foreign Missionary* properly interesting and valuable; for with so large an income, and with such extended operations in the various mission fields, we think a fair show of *its own work* should make its monthly organs of sufficient interest to command, *by exchange*, every missionary paper and periodical in existence worth reading.

And yet there are good elements in the Presbyterian Foreign Board. *It employs no agents in the churches.* This we regard as a positive excellence. The duty of educating and training churches to live interest in foreign missions, and of inciting them to give and pray for the work, belongs to the pastors. Our foreign boards have no right to adopt a system which shall relieve pastors of this obligation. The Presbyterian Foreign Board has been prominent among the few foreign boards of America which have taken a right position in this matter. Whether the credit of this is due to the board itself, or to General Assembly, we do not stop now to ascertain. The position is a right one. May this board ever maintain it, and the pastors meet their own responsibility in the case without waiting for eloquent agents or Secretaries to do their duty for them.

Another excellence of the Presbyterian Foreign Board is that, in theory, it is amenable to the church. This is more than can be said of some other foreign boards, and is an excellence which will be more decidedly manifest when the theory is reduced to practice.

The proposition we enunciate is, that *no non-ecclesiastical board should attempt to dictate or control the policy of its own church at home, or the polity and order of the mission churches and judicatories abroad.*

We believe this proposition is sound, and commends itself at once to every candid mind. Very likely every foreign board will assent to it, and repudiate any wish or attempt to exercise such control. And yet the cases already mentioned are as stubborn as facts.

1. As to attempts of the Presbyterian Foreign Board to influence the policy of the *home church*, see the articles in its periodicals in the last few years, notably those of the *Monthly Record* of May, 1878, p. 144, and of October, 1878, p. 314. These articles are special pleas in favor of keeping the work among the Indians and Chinese in the hands of the foreign board (their own hands); and the latter article seeks to controvert the views of the assembly's standing committee, which had

been accepted by the assembly itself. That standing committee had said : (1) "The genius of the foreign work is to teach and preach in a foreign tongue and to build up the church under a foreign government, while that of the home work is to teach and preach in the English language, to naturalize all foreign elements, and to extend and build up our own church in our own land. And consequently (2) the methods and appliances of the foreign board are not as well adapted to this work as those of the home board. (3) The work can be done at less expense by the home board." These truths, uttered by the standing committee in their report and accepted by the General Assembly, express the profound convictions of many of the best minds of the church. To oppose these views and seek to prevent the accordant policy of the church, was no proper work of the foreign board. Let us not be thought harsh or unkind in speaking thus frankly and plainly. To recognize the mistakes of friends proves no lack of friendship, while to be silent or conceal them at the peril of valuable interests, is to be unfaithful both to those interests and to the friends imperilling them. The very least we can say of such pleas by the foreign board to influence the policy of the home church is, that they are mistakes. It is no part of the board's duty to determine how much work the church shall entrust to it, nor how long it shall entrust it. The mistake of the foreign board in this case is enhanced by the fact that it printed and circulated its special pleas, for keeping certain work in its own hands, with the funds of the church contributed for Christian work among the heathen. We respectfully submit, that, however undesigned it may have been, this was a misapplication of the funds of the church. And it would be better for General Assembly to impose an injunction against such pleas in future, than for hundreds and thousands of pastors and churches to withhold contributions from the board on account of them.

We have before mentioned the fact that when General Assembly, in 1870, made the foreign board a committee to consider the wisdom of transferring the work among the Jews, Indians and Chinese to the home agencies, requiring it to report to next General Assembly, no report was brought to the notice of assembly for *seven years*. We recall this fact here, that it may be considered by thoughtful minds in close connection with these special pleas against such transfer. The board, in that case, was to act as a committee of assembly, not as a foreign board, and hence was all the more at fault in merging its character as committee in its character as foreign board, and burying the subject in its MS. minutes by merely recording an opinion that such transfer was not expedient—and not even bringing this to the notice of next assem-

bly, to which it had been made its duty to report. It has been intimated that the silence of the assembly those seven years is evidence that it acquiesced in the course the board took to avoid further discussion about the transfer. But how can this be inferred, when the next assembly was composed of new commissioners, most of whom knew nothing of this committee or that the work had been entrusted to it? And what does it mean that the very first time (1876) the subject was again brought up in assembly, it resulted in the prompt transfer of the work among the Jews? And what mean the current discussions in church papers and judicatories, if the church acquiesced in that action—or, rather, non-action—of the foreign board committee? Are not the ablest men of the church convinced that true economy and efficiency require the transfer to home agencies of all work among the Indians and Chinese of America? Are not their convictions so strong and general that the most earnest advocate of the change may well be content to leave it to the logic of fast developing events? We submit that the course of the foreign board as committee of assembly on this subject of transferring Jews, Indians and Chinese to the home agencies, and its special pleadings against such transfer in the organs of the board, are so many attempts by the foreign board to influence and control the policy of the home church.

2. As an attempt to influence the form and character of church judicatories in foreign mission fields, we must recall the ecclesiastical scheme devised by the Presbyterian Foreign Board, or its Secretary, and sent to its missionaries abroad before submitting it to General Assembly. Of course there is a ready plea for the preparation of the scheme, that the work was put upon the board by the assembly? But, what work? Not the preparation of such an ecclesiastical scheme for the creation and government of church judicatories; but a report on the overture of the Synod of India for a "Presbyterian Alliance"—a subject to which the scheme devised has scarcely more relevance than it has to the broader Evangelical Alliance of Christendom. And for what purpose was the said report required? Not to send abroad to the missionaries, but for the use of the next assembly. Here, then, was a two-fold mistake of the board—a mistake in doing work other than that entrusted to it, and a mistake in sending the report to the missionaries before submitting it to the assembly, as required, and waiting the assembly's instructions.

In the *Monthly Record* of October, 1878, p. 313, we read:

"The assembly's reference was considered by the board," &c. "This resulted in a *tentative* report and minute, so described, which was

printed in order to be more satisfactorily considered by the members of the board : and copies were also placed in the hands of missionaries within reach, to secure the benefit of their remarks," &c.

As contributing somewhat to "the further consideration of these subjects," it is proper to ask : If "the assembly's reference was considered by the board," *before* the report was printed and sent abroad to the missionaries, as stated in the above paragraph, how came the Secretary, Brother Lowrie, to write (months *after* it had been sent to the missionaries) : "No consideration has yet been given to it in the board?"

And if "copies were placed in the hands of missionaries within reach" only, how came the good Secretary to write : "I have sent copies to some of the brethren in each mission abroad?" while some missionaries here within easy reach knew nothing of it? As one of the missionaries interested in all plans for the good of the missions, we were here, and occasionally calling at the mission-house, and yet we heard nothing of this scheme till informed of it in letters from our brethren in India. And not doubting that the report "was printed in order to be more satisfactorily considered by the members of the board" of 15—all of whom ought to have been present when the scheme was considered ; and that the sending of copies to the missionaries abroad (120) was merely incidental—if views of missionaries were desired, why were they not solicited in the report itself? Why, instead of any intimation that their views were desired, were the important items of the report introduced by, "it is recommended?"—investing the scheme and this recommendation with the special influence and authority of the board? Surely, if the sending of this report to the missionaries before submitting it to assembly, was simply to elicit their views, was it not extremely unfortunate that this purpose failed to appear in the report itself?

In the answer to the board, we have intimated decided objections to the ecclesiastical scheme which was devised, printed, sent out, and recommended to the missionaries, before it was submitted to General Assembly. If this scheme and the way it was recommended to the missionaries are wise and proper in the present case, we may assume they would be so in case of any other foreign board. The points involved have bearings and applications, not limited to this one board and branch of the church, but extending to all foreign boards and their missions. Hence, in discussing this scheme, we desire the question at issue may not be regarded as personal to this one board, but as having this wider and more general bearing.

All who have the annual report of the Presbyterian Foreign Board

of 1877 may find this ecclesiastical scheme in full on pages 86–89. Those who have not this report can better judge of our objections to the scheme from a few brief extracts. It is entitled, “Missionary Presbyteries and Synods.”

The action of the General Assembly of 1876, committing the overture of the Synod of India to the foreign board, “to report to the next assembly” (of 1877,) is duly recognized, and this edition of the report was prepared for the assembly, printed in the annual report of the foreign board, and submitted with it, though the original report or scheme had been sent abroad, and “recommended” to the missionaries eight or ten months before.

This ecclesiastical scheme, devised by a non-ecclesiastical board (or its Secretary,) and “recommended” first to the missionaries, and then, some eight or ten months later, “to the General Assembly for its approval,” seeks to adapt itself to foreign missions, first, (1) “*In countries occupied by the [Presbyterian Foreign] Board only.*” Under this head we quote as follows, viz. :

“The native churches in the missions may be organized into presbyteries, and eventually into synods, if not already so organized, at their discretion as to the time of their organization, and according to their convenience as to boundaries.”

“Each presbytery shall consist of all the ministers, native and foreign, not less than five in number, and a ruling elder from each church within its bounds.”

“Native as well as foreign ministers and elders of such presbyteries may be sent as commissioners to General Assembly.”

Now, thus far, what have we but a bare repetition of the fundamental, and *everywhere* recognized, principles of the Presbyterian polity? Are they not well known and practiced by all true Presbyterian missionaries? Why ask General Assembly to endorse again its own enactments already in use for generations? Why spend the time of our foreign board and its officers in drafting, and the funds of the board in printing and in paying postage, to send over the world such superfluous matter, and the time of the missionaries in reperusing it? Again, is it not better for the missionaries to look to the action and minutes of General Assembly for all such rules, than to the special instructions of a non-ecclesiastical foreign board? The scheme says: “The presbyteries and synods, wherever formed, should send to the General Assembly copies of their minutes, narrative of the state of religion, and statistical reports.”

Of course they should. When have they not known this? Is not the



obligation as old as the Presbyterian Church, and everywhere recognized? Hence, our first objection to this scheme, that much of it is already and amply provided for by previous action of General Assembly, and by the well-known and long-established principles and order of the Presbyterian Church.

Nor is the other objection to this scheme less weighty, viz., that it proposes to violate the established principles and order of the church in such vital points as the equal rights and parity of the ministry, and the long-established and everywhere recognized prerogatives of our church courts. See, for instance, the qualifying clause of the very paragraph quoted above, authorizing native as well as foreign ministers and elders to be sent as commissioners to General Assembly, "when connected with churches formed by the missions, or aided by the funds of the Board of Foreign Missions; but overtures contemplating changes in church matters in this country shall not be transmitted to any of those missionary presbyteries for their votes."

Now as to the first part of this quotation (so far as to the semicolon,) we beg to ask—Suppose a native church, not "formed by the missions, or aided by the funds of the Board of Foreign Missions," seeks and obtains a regular connection with one of the foreign presbyteries, and its pastor and elder are chosen by said presbytery to represent it in General Assembly, are they to be rejected merely because their church was not formed and fed by the foreign board and its missions? Of the second clause of the above quotation, proposing to refuse to foreign presbyteries equal rights with home presbyteries, we would gladly know—(1) Is there any such wrong principle or usage now existing in the Presbyterian Church? If so, why re-enact the wrong? If not, what can possibly be the motive of the foreign board in seeking to place foreign presbyteries under such disabilities? Will our foreign presbyteries submit to such ecclesiastical disabilities for the sake of the board's money? Waiving the manifest injustice involved, is there any occasion for imposing such disabilities? Their very distance often entails disabilities, and prevents their sharing fully in the action and legislation of our home church courts, but are such unavoidable disabilities to be confirmed and legalized by the action of the foreign board and General Assembly? Is there any occasion for giving such needless offense to our weak foreign presbyteries? It is worth noting that this measure proposed in the second clause of the above quoted paragraph, is a measure, or law, to govern the conduct of General Assembly, not of "Missionary Presbyteries and Synods." Why is it embodied in a minute prepared expressly for the latter? Should not the foreign board have

reserved this, at least, till appointed a committee to draft rules and laws for the conduct of General Assembly?

We quote now but one more paragraph from this unique scheme of the foreign board, "recommended first to the foreign missions, and then to the General Assembly for its approval," viz. : "Appeals from church courts shall, for the present, terminate with the highest court in each country, excepting that the foreign missionary members may appeal to the synods with which they were formerly connected, and from a missionary synod to the General Assembly, in cases affecting their personal character or their ministerial standing." Adopt this rule, and what becomes of the fundamental principle of Presbyterianism—the parity of the clergy? Will worthy native pastors and evangelists submit to such an invidious distinction? Would they not forfeit our respect if they would? Perhaps some one will say, they are not able to make the journey and prosecute an appeal in an American church court? And will you, then, in cases where the issue is, perchance, between a missionary and a native pastor or pastors, pay the voyage and expenses of your missionary that he may bring his appeal to an American church court, and refuse any help to the aggrieved native brother? And if the native brother is unable to meet the expense of such voyage and appeal, is not this itself a sufficient bar? Over and above this natural or financial disability, will the foreign board and General Assembly enact a law debarring him from a right to which he is entitled by all the principles and usages of the Presbyterian Church, but which he has not the ability to exercise?

We submit that some effectual means should be taken to prevent the possibility of quoting this scheme as indicating the views of the Presbyterian Church.

With the facts of this case now clearly in the minds of our readers, we should be remiss in duty did we fail to draw a moral of still wider application. The legitimate moral from this case is—*The peril to our foreign missions from the lack of close, intelligent supervision by the church itself.*

The Presbyterian Church, in her highest court, is pledged to this supervision. But she does not exercise it. The tendency to neglect it is constant and almost irresistible. It is so easy to excuse one's self from responsibility. It has, too, the grace of seeming humility in it. It is so pleasant to trust the whole business to these good men of the foreign board. It is so uncharitable to raise a doubt of their wisdom.

The peril to any one in General Assembly who ventures to call in question the management of the board is well known. And yet, as a

matter of fact, the commissioner in assembly who puts his finger on any sore spot in the management of any church board, not only proves his own true loyalty, but does a positive kindness to the church and to the board itself. And if he puts it on a spot not sore, why need there be any flinching? The present state of things which keeps men silent in regard to errors in management of our boards, which both head and heart condemn, involves a two-fold evil. (1) It prevents a proper feeling of personal interest and responsibility on the part of pastors, elders and churches. Witness nearly half our Presbyterian pastors and churches standing wholly aloof from the work of our foreign board, giving not a farthing to it year after year, despite the most stringent action of assembly requiring their co-operation. (2) It prevents proper vigilance and activity on the part of the foreign board itself and its officers. Let any man, or body of men, come to feel that it has the absolute confidence of those appointed to supervise it, so that its acts are in no danger of being called in question, and what condition of greater peril is ever incident to fallen humanity? How came the terrible defalcations and ruin at Fall River, but from the neglect of good men to properly supervise and scrutinize the accounts of Chase and Hatheway, thought a few months ago to be as good Christians as most or any in the church.

We need not now fancy any worse mistakes by any foreign board than those which we have already pointed out; though it is easy to see that the wrong usage which led Bro. Lowrie to send his ecclesiastical scheme abroad, and "recommend" it to the missionaries before it was submitted to assembly or considered by the board, even, involves the risk of his assuming and exercising like authority in cases still more injurious to the vital interests of the missions. And the laxity of the board in this case furnishes ample ground of inference that it is equally lax in other cases. Who believes that Bro. Lowrie would have sent out that scheme, as he did, if the foreign board had been accustomed to hold its officers to the proper limits of authority and responsibility, as the church expects it to do? And who believes the foreign board would have neglected seven successive years to report to General Assembly as ordered to do, if the assembly had been accustomed to hold the board amenable to it, according to the constitution the assembly itself had made and provided?

We submit to the foreign board itself, whether it was not a similar exercise of influence by Bro. Lowrie, without the timely approval or knowledge even of the board, which led to the loss to the board of one of its young missionaries in Japan.

And we submit to the whole church that this case of undue authority

in sending to the missions this ecclesiastical scheme before submitting it to General Assembly, or due consideration by the foreign board even, discloses elements in the working of this board full of peril to the missions. It justifies a very grave and prayerful reconsideration of the question whether a Secretary and Treasurer, each appointed by, and responsible directly to General Assembly, would not be a safer and more efficient agency for the conduct of foreign missions than is the foreign board as at present constituted. But with this, too, must come the question whether a much larger board representing every judicature of the church, each part of it charged with special responsibility in the limits of its own presbytery or association, would not be still more safe and effective. But more of this in the sequel.

We ought not to close this subject without indicating the views of other parties upon it, so far as known. If we are rightly informed, no action was taken by the pan-Presbyterian Council in Edinburgh favoring any union more organic than is involved in its own existence—a general alliance for Christian sympathy and fellowship on a basis mutually acceptable to all branches of the Presbyterian Church.

The action taken at Edinburgh was as follows, viz.:

“That the council, having regard to foreign mission work as an essential and urgent duty, needing to be much more earnestly prosecuted by all Christian churches, in which it is of increasing importance that there should be the utmost attainable co-operation among the churches of this alliance, appoint a committee to collect and digest full information as to the fields at present occupied by them, their plans and modes of operation, with instruction to report the same to next General Council, together with any suggestions they may judge it wise to submit respecting the possibility of consolidating existing agencies, or preparing the way for co-operation in future.”

We see no hint here of any organic union of different branches of the Presbyterian Church, with a view to create any other or different legislative or judicial body than the regular church courts now existing; and herein appears to our mind the wisdom of the council. If by “existing agencies” proposed to be consolidated, are meant the existing foreign boards or committees, of the different branches of the Presbyterian Church, any wise measure for making *one* non-ecclesiastical board or committee, and *one* set of officers, serve all these branches, would certainly save much time and money, and we see no reason why such arrangement may not prove altogether practical and mutually welcome to all churches, *of one* and the same *country*, represented in the General Council. There would need to be special care, by such board, not to

interfere in church matters ; but such care is needful now, and if the highest court of any branch of the church does not hold its foreign board to strict non-interference in ecclesiastical issues, it sadly fails in its duty to its constituents. We see no reason why one board, exercising such care, might not receive and remit funds and supervise in matters non-ecclesiastical, the foreign missions of all branches of the Presbyterian Church in America.

The Synod of India, which sent the overture that became the occasion for this ecclesiastical scheme, so improperly sent out and “recommended” to the missionaries before it was submitted to General Assembly or even considered by the board, has taken action in regard to it, approving much of it—all, we may presume, that is a mere rehash of the fundamental principles and long-established order and usage of the Presbyterian Church ; but of other parts, the Synod of India says : “The second paragraph seems to us both indefinite and obscure”—and yet, in attempting to amend it, owing either to the unhappy influence of the unauthorized “recommendation” of the scheme by the board, or to not taking sufficient time for deliberation, the synod virtually endorses incongruities enough to radically change the polity of the Presbyterian Church, and introduce into the foreign missions elements of trouble and discord which, if Assembly shall approve the amended scheme, must be inevitable and perpetual till again eliminated.

Our Scotch brethren in India overtured their General Assembly on this same subject, and we find the report of a committee thus made to the General Assembly of the Scotch Free Church, last May, as follows, viz. :

“The committee would respectfully recommend that the assembly signify its approval of the proposed confederation of Presbyterians in India, so far as regards periodical meetings and friendly consultations for the advancement of the Redeemer’s kingdom in that land, and express the hope that it may be the means of promoting brotherly cooperation among the Presbyterian bodies, and preventing any collisions that might possibly arise among them ; and that they recommend to their missionaries to take part in the proceedings of the alliance.

“As to any judicial functions to be assigned to the alliance, the committee respectfully suggest that the assembly should recognize the importance of instrumentalities whereby cases of discipline in which parties are natives of India may be decided finally in India, and instructs the Foreign Missions Committee to consider how this may best be effected, and to report to next assembly.”

Whether the Free Church Assembly took any action on this report

further than to accept it, we know not. Any scheme for creating a special church court in India, with legislative and judicial functions, has not yet been devised ; and if ever such scheme shall be devised, by the Free Church Foreign Missions Committee, we may safely venture the opinion that said committee will report it to their General Assembly before sending it out and recommending it to their foreign missionaries. And when said committee shall sit down to the practical work of devising such a scheme, we hope they will preface it with a clear statement of any collision that ever yet arose in mission fields among Presbyterian bodies, and also of any case of discipline in the Presbyterian missions of India which was not "decided finally" in India ; in short, that they will show some substantial reason for such a new and unprecedented church court before they devise it.

The committee of the Established Church of Scotland reported in May, 1877, as follows :

"The subject of confederation and common action among Presbyterians, in mission matters, has for several years been occupying the minds of many in India ; and, as represented by a council held at Allahabad, in December, 1875, it was by last assembly referred to this committee for consideration and report. There need be no hesitation in pronouncing the object good, and the means of attaining it, hitherto followed or sketched, judicious and worthy of approbation. To the extent of coming together periodically as brethren, meeting on a common platform with office-bearers of other Presbyterian churches, European and American, who hold the same standards, to consult for the interests of Christ's kingdom in those vast territories, to cherish sympathy and the sense of unity, to arrange for co-operation and mutual help, to promote the stability and self-support of indigenous Christians, and to cheer them on in their labors, and even to prepare the way towards an organic union of all the native Presbyterian churches in that land ; to this extent, for counsel and edification and expansion, the General Assembly may well hail the movement, and exhort their ministers and evangelists to give it countenance. But before proceeding to erect an alliance into a judicatory to which appeals shall lie from our presbyterial bodies, or to invest it with either legislative or judicial functions, a distinct scheme should be elaborated and sent home for examination."

Would it not be interesting to know what the Scotch assemblies would do with any missionary board or Secretary who should have devised, sent out and recommended to the missionaries such a scheme as Bro. Lowrie's, embodying both legislative and judicial functions, before submitting it to them for approval ? How came the Presbyterian

Foreign Board of America, and its Secretary, to devise a scheme so foreign to the true spirit and aim of the India overture, while the Scotch assemblies understood it so readily?

We would not be misunderstood. We believe in the communion of saints. We yield to no one in our estimate of the value and preciousness of Christian fellowship. All Protestant missionaries in India prize and enjoy this fellowship, and better now than they will if they ever attempt an organic union and visible uniformity, which are no part of the spiritual unity for which Christ prayed. If any existing denominations are to be amalgamated by organic union, the proper place for this union to originate is in the old centres of Christendom. Any attempt to hasten it by spasmodic or galvanic efforts at our missionary outposts, can lead only to confusion and disorganization. No missionaries of different denominations can enter into such organic union abroad without weakening or destroying their existing and regularly constituted relations with their home brethren. And if this amalgamation of Protestant denominations in organic union is meant only for our native brethren and native churches in foreign mission fields, then both common sense and a due regard to the facts of ecclesiastical history through all the ages would dictate that this matter be left wholly to said native brethren and churches as they shall become self-supporting and independent; and missionaries, and missionary boards and Secretaries, should limit themselves to teaching the pure essence of the Gospel—Christ and him crucified—and all their converts to “love one another as brethren;” using such forms and polity as they have already approved and subscribed from maturest judgment; and these, not as vital to salvation but because some polity is a necessity; at the same time leaving native brethren and churches free to devise and adopt forms and polity better adapted to their special tastes and circumstances as, with the maturity of self-support and independence, they shall become able to judge and choose for themselves.

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#### **APPENDIX D.**

OUR attention has been called to page 92 D, in the appendix to the last report (1878) of the Presbyterian Foreign Board. Our first thoughts on seeing it are:

1. Does the board propose to make amends for its failure seven years to report to General Assembly in a given case, on which a report was ordered for the very next assembly, by reporting to assembly now when no report is required? Those in the assembly of 1877 at Chicago, will remember the strenuous efforts of several commissioners to get the assembly to require the foreign board to report on this case, but in vain. For this work of supererogation let the foreign board have due credit.

2. It would have been well if the board had mentioned that its request for us to meet it "June 11th" did not reach us till after that date; that the few weeks' delay on our part was caused by public engagements made before meeting of assembly; that most of the delay was caused by the Board itself. It would have been well, also, if the board had mentioned our readiness to read to it our entire answer; and that some of its members expressed their opinion that the board ought to hear it all; that the preparation of the answer in written form was of our own voluntary choice, not required by General Assembly, and our consent to furnish a copy was also voluntary, we having a perfect right to withhold it. And most of all, the board should have been ingenuous enough to mention the fact, that to the persistent urgency of one of its members that we would promise the copy within a specified date, we withheld assent every time; and that when Bro. Lowrie remarked he had heard we intended to print it, we replied that the question of printing it was under consideration, and if we decided to print it we should prefer to send the board a printed copy, and avoid the heavy labor of copying; that when the persistent brother still urged that we furnish the copy as early as November, our only "promise" was that we would try to do so if we did not print it. But we very soon decided to print it, and of course could not take the extra labor of preparing a MS. copy for the board. We have sent the answer to the board as fast as printed, and propose to do so to the end.

For the board's kind estimate of our answer so far as heard, it will please accept our thanks.



**IX.--SAILING OF MISSIONARIES.**

The Rev. James Thomson, of the Church of Scotland, sailed for Calcutta, October 26th, 1878.

About the same date, the Free Church of Scotland sent—

The Rev. John Douglas to Nagpore, India; also, the Rev. W. C. Fyfe and Dr. Dyer, returning, to Bengal, and the Rev. W. Miller and Dr. Elder, returning, to Madras.

The Rev. and Mrs. N. A. McDonald, returning to Siam, and Rev. and Mrs. H. V. Noyes, returning to Canton, with two daughters of Dr. Happer, sailed from San Francisco December 2d, 1878.

Two unmarried ladies, the Misses Paterson, of Glasgow, have recently been sent to Bombay, for boarding-school and Zenana work, by the Ladies' Society of the Scotch Free Church. In Scotland, as here, it seems more women than men are ready to go to the foreign work.

Rev. Messrs. Challis and Thomoff, of the M. E. Foreign Board, sailed for Bulgaria, December 24th, 1878. Mr. Challis returning to former work; the latter, a Bulgarian graduate of Drew Seminary.

Rev. S. Cosby, of the Virginia Colored Baptist Convention, left October 12th, 1872, for Lagos, Africa.

The Rev. N. E. Pressly and family have just gone to begin mission work in Mexico, under direction of the Associated Reformed Presbyterian Church.

The Rev. John Milum and wife, and Miss Smith, (Wesleyans,) sailed for Lagos, 26th October, 1878.

Misses Carroll and Widger sailed October 26th, 1878, for Sydney, Australia.

Misses Freeland and Melvin sailed for China, November 12th, 1878.

Rev. and Mrs. Curtis Grubb, Jr., of the Protestant Episcopal Church, sailed for Cape Mount, Liberia, Africa, October 23d, 1878.

Rev. and Mrs. W. S. Sayres, and Rev. and Mrs. Daniel M. Bates, sailed from San Francisco for China, October 1st, 1878.

The Rev. and Mrs. George H. Gutterson sailed from New York, December 28th, 1878, for the Madura (India) Mission of the A. B. C. F. M. Mrs. Gutterson (Emma Wilder) was born near Durban, Africa. Her father and mother were faithful missionaries some 28 years among the Zulus. Her father died September, 1877, (see page 60, Vol. I., of this REVIEW,) and the widowed mother attests her love for the mission work by cheerfully giving to it her only daughter—both mother and daughter thinking less, we trust, of the personal sacrifice, and more of the blessed privilege involved in this service.

**X.--DEATH NOTICES OF MISSIONARIES.**

Mrs. J. E. Sharkey died at Masulipatam, September 21st, 1878, after 35 years of mission service among the Telugus.

The Rev. John Jeffery died at Falmouth, Jamaica, 27th September, 1878.

Mrs. J. A. Jackson, of the China Inland Mission, died of cholera, August 22d—much regretted.

The Rev. J. P. Mengé, C. M. S., died at Milan recently, where he had been acting as chaplain since 1870, he having served in North India the previous 30 years.

Rev. G. T. M. Grime died in London, October 21st, having recently returned from a service of about five years in India.

Rev. Henry Baker has recently died, after more than 35 years' service in Southern India.

Miss Lydia J. Fay, of the Protestant Episcopal Mission, Shanghai, China, has died, after some 28 years' faithful service in China.

Rev. W. D. Janes, Wesleyan Mission, died at Queenstown, South Africa, November, 1st, 1878.

Mrs. F. J. Yorke, of the C. V. E. Society, Dindigul, India, daughter of Rev. J. E. Chandler, Madura, died in England, September 12th, 1878.

Mrs. Sarah L. Abraham, of the A. B. C. F. M., South Africa, died October 30th, 1878, within two months after her husband's death. They had labored some 30 years among the Zulus.

Rev. Donald Macleod, of the Scotch Free Church Mission, died at Bumshill, South Africa, August 21st, 1878—an earnest, faithful worker.

Mrs. W. Beynon, of the L. M. S., died at Belgaum, December 2d, 1878, after nearly 54 years of mission service. Her husband died at the same station the preceding February. (See this REVIEW, Vol. I., page 175.) Such long periods of faithful service in the foreign fields, though rare, are still sufficiently frequent to quiet the apprehensions of any who hesitate to go to this work on the score of health.

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*Our Book and Literary Notices* are crowded out of this number, much to our regret.

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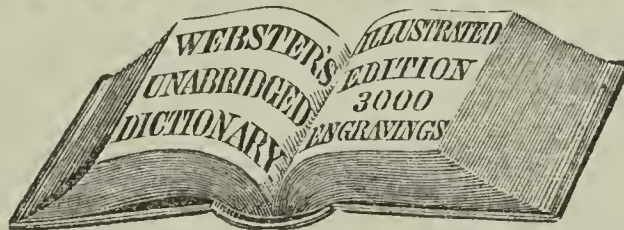
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